

Princeton N. J.

Oct. 21. 1929

Dear Robert.

Last evening Mrs. Stevenson  
read to me the enclosed letter and acceded  
to my suggestion that I pass it on to you  
as possible material for your eulogy.  
Please return it to her in time.

She said she had other letters that might  
be of interest and suggested that I look  
them over and send to you any I might  
think helpful. I will do so at an early  
date.

Sincerely  
Paul Martin



THIS SIDE OF CARD IS FOR ADDRESS

Dr. Robert E. Spear.

Rockledge

Lakeville

Conn.

2424 Oxford St. Chgo.

Oct. 24. 1939.

My dear Robert,

Am sorry I can add nothing  
to what you know about Dr. S. He was never a  
great teacher, & I never was able to get very  
close to him. I never felt that I knew  
him even a little bit. Sorry.

George L. Roberson.



**THE WEST VIRGINIAN**  
**BLUEFIELD, WEST VIRGINIA**

66-86  
86-89 KSC.  
94-98-2nd St  
98-02 KSC.  
02-09 5<sup>th</sup> St  
09-14 Park

J. Ross Sherman  
Dec. 5, '39

*You'll Enjoy Your Stay at This Delightful Hotel in Nature's Air-Conditioned City*

AFTER FIVE DAYS RETURN TO

---

---

BLUEFIELD IS SITUATED AT THE  
GATEWAY TO THE GREAT POCAHONTAS COAL FIELDS  
ALTITUDE 2700 FEET  
INTERSECTION OF U. S. ROUTES 19, 21 AND 52 ONE BLOCK  
FROM "THE WEST VIRGINIAN"

Grace Stearnson

1. Born Feb. 1, 1866. Prof. Geog. 1886. Y. M. C. 1889. Wesley. class.  
Volunteered. Chm for plans of Socy Ex. Com. Beckett

2. Sordane 1890-94. W. C. Office. Special Educator.

3. W. C. Council Secy. 1894-97. Berlin, Tenn. W. C. Office

4. Y. M. C. Ch 1902-09. Stud. Agnes Session named Stearnson game Purse

5. Brown Memorial 1909-1914. Tenn.

6. Princeton Theol. Sem 1915-1936. 1938 Institute. Secretary <sup>in</sup> minutes  
Achievements. W. C. grad. led a line of work of the Division  
W. C. was work. Y. M. C. Secy.

7. Service to the Presb. Church of large  
Moderator 1915

Many coms.

Standing coms.

Permanent

1901 Revision of Creed at all levels

1902 for People's Book

1909 Com. on Commissions

1910 Social Reform Ch. Federation

1918 Evangelism

1917 Int. Study Commission

1928 Int. Socy. Com.

Social Service Com.

Vassar College Bd 1906-13

Board of S. S. 1902-39.

Chm. of Dept. of Socy. & Union 1923.

Methodists 1928

So. Pres.

W. P. 1934

National Council

Presb. Alliance

South. W. Ch. Conf. Gen. Council

## 8. Character + Characteristics

In memorial letters

Exp. Martin Luther King

Memory of the Past

Unani. Symptom

Love of children - Beyond. Remembered their names

A true pastor - for church. In Sunday.

Unani. devotion. Good

Always smiling & how love from each

Intelligence - in Conf. put others forward. Read every

key can entrance

When a brother

Excelsior goes to the man who has lost patience

Service's field.

Mrs. King's dedication



*THE WEST VIRGINIAN*

*BLUEFIELD WEST VIRGINIA*





THE WEST VIRGINIAN

BLUEFIELD, WEST VIRGINIA

- John H. Raven "He was so gracious and helpful"
- Barry Perry "His discerning and sympathetic spirit"
- Thos W. Daphnis "His triumphant faith in the communion of saints"
- J. J. Frewster "His great sympathy during years of controversy"
- A. Keller "In our ecumenical circles he was a member whose voice had weight & whose heart was felt even in the midst of theoretical discussions"
- Chas Evans for  
Chas Waples "His wisdom, his loving friendly nature, his tolerance, and courage of spirit, his courtesy and kindness, his rare ability in promoting the unity and effective power of the Church"
- Chas Hamilton OS "His spirit of humility, tolerance, outward look & triumphant faith"
- John Bruce OS "I love him as a son might"
- S. G. Hartfelder OS "I shall always carry with me in my memory the indelible influence of a great soul"
- Arthur Brand OS "I shall never forget the many lovely visits in your home during my student days on the evening 13 years ago this fall when we returned to Princeton from a day of apartment hunting in N.Y. & found Dr. B. working the floor with our little baby daughter"
- Chas Richards OS (RSC) "He entered into the plans & problems of each one under his official care - not as a teacher & administrator only - but as an understanding & sympathetic friend."
- Chas O. Brackett OS "He is one of the few of whom I had heard when it was one discussion - went to meet --- scarcely ever do I prepare a sermon that I do not think of something he said - not always part of the homiletic class work, but as often some example of Christian principle. Much of my spontaneous interest in f. m. derives from the contemplation of his point of view - He was always an inspiration to me because he could have been successful in any job that he might have taken and he did not need to 'fall back on' the ministry. Judged by the world's standards he was a man, and that he consecrated

all that he had to the preaching of the Gospel made the memory seem more worth while. He helped dispel any lingering reservations I had about ministering to the extremes of our social scale, the poor & the rich; he always had a loving challenge in Christ's name that transcended these differences; he could speak to any in his own language. All of us as students admired him, too, because he never fell back on professionalism, or post-achievement or sentimentality; his Christian experience was always up to date. All my life I shall take as my model his dealing with the evil-again and schism [of the Teachers' business. I never heard him rancorous or unhelpful or in any way negative; if his ire rose over the matter it was that the positive concerns of the Seminary, in particular, and the Kingdom, in general, had to wait until the underlying matters were settled. He courageously went about settling it and at the same time maintained his creative interests. If I ever would find one I told of his counsel he gave me and of all I value recalling his music --- and his good jokes --- they were always fresh ones --- and all his debonair qualities --- I feel now go back with the old Valianta like Dr. Albertson & the first skidder and Jim Antropoon, men of a personal feeling toward them now that they and he have come into the same garage."

Dean Edwards "We have lost a great man, stalwart in body, spirit & leadership. He will be sorely missed in all those areas of the Church's life where he rendered such noble service. We shall miss him especially in the ranks of the ecumenical movement where for so long he has been on the front line. --- It was an able and earnest Christian leader speaking impressively for the Church, the people which he loved."

F. J. Bardour "This was a truly noble life & his work for Christ will go on & bear fruit. But more than what he did I shall treasure the memory of his Christlike character."

S. Sheldrake & A. D. "He leaves the preacher heritage of a great example. He was such a devoted, valiant, leaving servant of God."

Edwin J. Conklin "He was always so generous, so sincere, so loyal that his memory will always be a blessed possession."

Chas. S. Job. "As a real friend I feel his loss most deeply. He was a veteran of the lonely, hard work of service to God & his dearer his kindness his wisdom was of incalculable value."



THE WEST VIRGINIAN

Great ~~ILLUSTRATION~~ WEST VIRGINIA

S. R. Gormaker

"It was not his <sup>great</sup> further work in the Church & the Churches that I shall re-  
member most - though it was great, but the serenity of his spirit, the  
fire beneath that serenity, his deep earnestness & his ever-flowing good  
humor"

Sydney E. Hutchins

"Though busy and in demand he would make his way through the traffic  
and stop and shake hands with me. His kind face, his word of  
sympathy - it was like a father. He paid to his own will live on  
what an example & heritage for his sons. He has left impressions  
that will not fade."

Dwight Stearns

"His coming entered in younger people, seeking his help and advice and his  
instant help offering readiness in putting himself at the disposal of all who  
came to him. I am aware too of the other far-<sup>er</sup> from attributes which  
made him stand head & shoulders above most of us, his fearlessness (or  
courage) and his patience."

William B. Smith

"When then 32 years ago I came into S<sup>th</sup> Am. Church & began that presidency that has  
been such a blessing at the days since. That has been some nearly my  
Church home then and I have not - I look back to those Sundays and the  
frequent personal visits with deep thankfulness. I always think of him as the  
teacher in the pulpit - he helped me so much those two or three years when  
I needed stimulus and guidance in thinking"

11

THE FIFTH AVENUE PRESBYTERIAN CHURCH  
SEVEN WEST FIFTY-FIFTH STREET  
NEW YORK

*138*

November 1, 1939.

MINISTERS

JOHN SUTHERLAND BONNELL

GEORGE MERLE WHITMORE

RALPH B. NESBITT

Dr. Robert E. Speer,  
Lakeville, Conn.

My dear Dr. Speer:

Upon the receipt of your note of October 22nd, asking for information with reference to the pastorate of Dr. Stevenson, I have delved into the old records of Session and am sending you herewith such information as I have found, which I trust will be of assistance to you for your address at the Princeton Seminary on December 5th.

I myself was not a member of Session during Dr. Stevenson's pastorate, but I will confer with other members of the congregation, as I have opportunity, and see if any further information may be obtained for you.

I find that Dr. Stevenson served this Church from April 30, 1902 to October 7, 1909.

I remain, with best wishes,

Very sincerely yours,

*George M. Whitmore*

Enc.

1

Extract from Minutes of Session of the Fifth Avenue  
Presbyterian Church, October 7, 1909.

Letter from Dr. Stevenson to the Congregation .

Dearly Beloved:

As you may know, I have had under consideration a call to the Brown Memorial Presbyterian Church of Baltimore, Md. This unanimous and earnest call must have surprised you when you heard of it, as it did me. The explanation which accompanied it was an exceptional opportunity to do a great work, and a need which they deemed me fitted to meet. Such an unsolicited call pressed upon me by a united, prayerful and spiritually-minded people, compelled me to consider the question as to where I could render the greater service for the Master.

This is largely a personal question which must be decided not according to worldly or commercial standards; not according to popular views of prominence and usefulness, but according to a man's own God-given conviction as to the line of his duty. After giving to the whole matter, conscientious thought and earnest prayer, I intimated to the Session what my conclusion was likely to be and my intention to announce a final decision this morning.

I believe it to be my duty to accept the call to the Brown Memorial Church, and in due time shall ask you to concur with me in requesting Presbytery to dissolve the pastoral relation, that I may take up my work in Baltimore .

In announcing this decision, I am not unmindful of the great privilege it has been to be associated with you, my dear people, and of the inspiration the ministry of this church has been to me. Nor am I unmindful of the future service this church should give to the cause of Christ. I can only assure you that an affectionate interest and earnest prayers will follow each one of you in the sincere hope that the coming years may be even brighter and more fruitful than all the blessed ones of the past.

.....

Whereas, our beloved Pastor, Rev. J. Ross Stevenson, D.D., installed April 30, 1902, has signified to us his desire to accept a call to the pastorate of the Brown Memorial Church at Baltimore, Maryland, and his belief that in that place and parish he will have peculiar opportunities and privileges of service and usefulness, and

*Back  
M*

Mrs. OTTOMAR H. VAN NORDEN  
1155 PARK AVENUE  
NEW YORK CITY

October 28th, 1939.

Rev. Robert E. Speer,  
Rockledge,  
Lakeville, Conn.

Dear Dr. Speer:--

I have your kind letter of October 22nd which went to my previous address; hence the delay in this reply.

I feel myself quite at a loss to do, either satisfactorily or adequately, what you request, but I am only too ready and happy to help in any way towards the memory of Dr. Stevenson. You, of course, knew him as intimately as I did and also were so well acquainted with his beautiful life of Christian service. What can I tell you?

However, to me, the outstanding quality of Dr. Stevenson's fine character was this: that the love and spirit of the Master had so completely taken possession of him that they flowed clearly and naturally from him.

In coming in personal touch with Dr. Stevenson you felt immediately his confidence in you and he made you feel that you were of great value.

It seems to me this is very like the Master.

It is thirty years since his ministry at the Fifth Avenue Presbyterian Church, and aside from any general statement of his ministry I would say that the outstanding fact in my memory is that he was able to minister to a congregation with such love and gentle strength at a time in the Church when there was very much that was difficult. In spite of all this he, himself, retained the respect and love of the people. (Confidentially, if you have known the Fifth Avenue Church as well as I have, this I consider a MASTERPIECE).

With very kind regards to you and Mrs. Speer, I am,

Sincerely yours,

*Jeanie D. Van Norden*  
(Mrs. Ottomar H. Van Norden).

*P.S.*

*Have had this letter  
typewritten, thinking of*

*it might be easier & more convenient for you*  
*J.D.V.*

PRESBYTERIAN THEOLOGICAL SEMINARY

2336 NORTH HALSTED STREET  
CHICAGO, ILL.

October 23, 1939

Robert E. Speer, D.D., LL.D.  
156 Fifth Avenue  
New York

My dear Dr. Speer:

A note from Dr. John Timothy Stone gives me the intimation that you would be pleased to receive details concerning the late Dr. J. Ross Stevenson's life and experience as a member of the faculty of McCormick Theological Seminary.

Dr. Stone suggested outstanding incidents in which he was a prominent factor. I regret to say <sup>that</sup> of single incidents I am not able to remember any which I should deem of significance enough to narrate to you.

Prof. Stevenson's coming to the Seminary, however, to take a place on the teaching staff, occurred at a period in the history of the Seminary which was pivotal. The Seminary was started with the original purpose of furnishing a ministry to the Presbyterian Church in the region now known as the Middle West, generally speaking. At that time it was called the Northwest. For many years it had served satisfactorily <sup>its</sup> primary object. But after the changes of transportation characterizing the years between 1880 and 1890, the Seminary had grown out of its provincial stage and become a national Presbyterian school.

It was in this transitional, and naturally critical, time that Prof. Stevenson, a young man in his early 30's, was asked to lend his youthful vigor and progressiveness to the leadership of the school. For this he was eminently fitted. During his course as a student the foreign missionary work had appealed to him, opening up before him the life of a Presbyterian minister as one in which interests from all parts of the world might have a rightful place. For the Seminary this meant that the young professor would have what we have recently come to call the "ecumenical" outlook.

Thus he came to a Seminary whose task <sup>had</sup> ~~was~~ broadened as the supplying of <sup>the</sup> ministry to the East and to the West to the North and to the South alike, and whose graduates were called for by the foreign field even more loudly than by the home field.

The period was further significant for the Seminary because of the reconstruction of the faculty on account of the rather rapid increase of the number of students and the advancing years of those who had served on it during the earlier period. Professors Hobson, Carrier, and Dickey were among those who joined the teaching staff either just before or just after he came.

PRESBYTERIAN THEOLOGICAL SEMINARY

2330 NORTH HALSTED STREET

CHICAGO, ILL.

-2-

Stevenson was called to the department of Church History. Standards for equipment to do the work of this department had been imperceptibly but certainly raised in all the educational institutions, especially the departments of Theology in the University. He saw the need of a fuller and more technical preparation for his work and immediately devoted his summer vacations to the study of his special field in Germany. At that time the theological schools of Germany were quite in advance of others in scholarly research. Thus when he came back his classroom work would compare quite favorably with that of the theological schools in the Chicago area.

It is scarcely necessary for me to say further that his talents as a preacher and the magnetism of his personality commended him for pulpit work. He was constantly in demand as a pulpit supply. He was also frequently offered influential pulpits and was strongly tempted to return to the pastorate. Dr. Herrick Johnson, who was himself a great preacher, admonished him in my hearing not to allow himself to be tempted away from the classroom to the pulpit. Yet, he was liberal enough to admit at the end, when Stevenson finally decided to go to the Fifth Ave. Church, N. Y., that possibly this was the best course for him to take.

Perhaps I have said enough. Whether I have written helpfully or not, I cannot be sure. But with good wishes for yourself, and with sincere appreciation of your friendship,

Cordially yours,

Andrew P. Zeno



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

February 8, 1939

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Dr. Speer:

Since I last wrote you, Dr. Brunner has sent me a copy of a letter which he is addressing to the Board of Trustees. You will see by it that he has definitely decided to return to Switzerland. In view of his decision he feels it to be unnecessary that he should appear at the meeting in New York which we had arranged. At the same time, I feel it would be very important that Dr. Mudge and you and I should meet together. Unless I hear from you to the contrary, therefore, I shall be in the Board rooms by twelve thirty on Saturday, February the eighteenth.

Last Friday evening we had our third annual faculty dinner at Springdale. Dr. Brunner was the chief guest of honor, and Dr. Loetscher acted as toastmaster. We had a splendid evening together.

The second semester has opened up in fine shape.

I deeply regret that you will not be present at next Board meeting nor the commencement. I regret still more your decision to retire from the presidency of the Board. Very many issues will have to be faced, but not since I have come to Princeton do I feel so buoyant and confident of the future, even though some dreams have been temporarily shattered.

I will be sending you in a day or two copies of a number of interesting documents regarding Dr. Brunner and Dr. Homrighausen. It would appear that the attack on the latter is waning, and even Dr. Craig seems to have a change of heart although I have not made the slightest approach to him. It would

Dr. Robert E. Speer

- 2 -

February 8, 1939

appear, however, that strong letters have been reaching him from other quarters.

I look forward eagerly to seeing you soon.  
With affectionate regards to Mrs. Speer and you,

Yours very cordially,

JAM:F

John A. Mackay

Peacock Inn  
Princeton, New Jersey  
February 9, 1939

TO THE  
BOARD OF TRUSTEES OF PRINCETON THEOLOGICAL SEMINARY

Gentlemen:

When about a year ago you sent me notice of my unanimous election to the Charles Hodge chair of Systematic Theology and let me see into the spiritual background of your most urgent call, I felt that I could not but respond to it somehow in a positive way, although I could not see my way to accept it as it stood. So, I took up a suggestion made by President Mackay in our first discussion of the matter at Oxford and proposed to you that I might come to you as your guest lecturer for one year, certain that God would guide me as to the future. And so he did, leaving no uncertainty whatever in my mind. Having come to this decision I think it is best to let you know it without further delay. My decision is that I am unable to accept the election to a permanent professorship in this institution. Let me state in brief the reasons by which, I believe, God has guided me to this decision.

First and foremost, there is the changed situation in Europe and my responsibility to my family, country, church and university. Whilst I came here with a perfectly open mind to stay or not to stay, in spite of the great sacrifice which an expatriation and deracination from my country would have meant, I find my family and my country now in a situation which seems to lay upon me the obligation to go back and stay there where the Creator has placed me. Switzerland, at the present hour, needs everyone who may help to keep her independent and make her strong. And my four sons are determined to stay in their home country and serve her as best they can. I do not think it is God's will that I should split my family.

But this, while the first, is not the only reason. Whilst I still feel that God has given me, through training and through providential connections with this great country, some theological responsibility for America, I also have seen that at the present moment the difficulties arising from my acceptance of your election would probably be too great for me and for the seminary to secure that wholesome effect within the Presbyterian church of this country, the prospect of which moved you as well as myself to launch upon this experiment. Whilst I am sure that Princeton has to move forward if it is not to lose its influence within the church at large, it seems as if the forces of resistance were still so great that a somewhat slower process must be taken into consideration. From the observations, however, which I have been able to make in different parts of the country, I would ask you most earnestly not to underrate the fact that there is probably a large majority of those who see the necessity of a considerable change and who are hoping most earnestly that Princeton has the courage to move on. All too long has it tried to hold its own by adapting itself to the ultra conservative forces within the church and thereby lost more and more of its influence. The day is certain

ly not far off when courageous and thorough going changes will have to be made if this great institution is to give the church that kind of leadership which she so greatly needs. I feel bound to express these thoughts in this letter as an evidence of the fact that I consider myself no more as an outsider to your own church education. I dare to hope that you will accept them in the same spirit as that from which they spring.

In closing, let me thank you for the great opportunity to learn and to serve which this guest year is providing. And let me assure you that my decision to go back to my own people has in no way weakened my enthusiastic readiness to give your students the best I have to give. I shall always think with great gratitude and joy of this "Princeton year."

Yours very cordially,

H. L. BRUNNER

BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
PRINCETON, NEW JERSEY

WILLIAM BARROW PUGH, SECRETARY  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PENNSYLVANIA

March 3, 1939

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Dr. Speer:

Two of the changes which you suggest in your letter of February 27th are most appreciated, I can assure you. While the word in the motion was "reluctantly," the word "regretfully" is very much better. The addition of the words "They may desire" to the action of Auburn Seminary is a very worth-while addition. I do not think, however, that I should add the words "or the president" before "vice-president" in the action with reference to the special meeting of the Board, without the approval of the Administrative Committee. You will recall that the members of the Administrative Committee were very decided in their opinion that the call should be limited to the election of a vice-president.

Dr. Mudge, I know, has already written to you with reference to a conversation which he had with Dr. Robinson, as suggested by the Administrative Committee. Dr. Robinson, of course, was most anxious to comply with any action which might further the interests of the Board of Trustees. The dear fellow was taken to the Germantown hospital last Thursday as the result of a sudden turn for the worse. He has been in a precarious condition ever since. The report today is that he will probably not linger many days. It would appear that our special meeting in April will have to do with the election of a successor to the vice-president. How much all of us are going to miss Bobby's friendship and counsel. He is leaving us, however, a splendid legacy, particularly a lesson in how pain and suffering can be met with courage and fortitude.

I had a rather surprising visit last week from the son of Dr. George B. Stewart. I do not recall his first name. It was not Harris Stewart, but the son who is a business man in Auburn. You may have met him. He and his brother are very much perturbed over the Auburn situation. They feel that it is entirely wrong even to think of taking the Seminary to New York City in a merger scheme with Union. The son was very much interested in the attitude of Princeton toward Auburn. I talked to him for about an hour and a half, telling him of the exact situation in Princeton and of our willingness to be of any service possible to the Board at Auburn. He expressed his own opinion as being in favor of a move to Princeton. He is at present Moderator of Cayuga Presbytery and if necessary will try to have an Overture sent from that Presbytery with reference to Auburn to the next General Assembly. One of the interesting developments in the conversation was his assertion that the Board at Auburn was entirely incompetent to solve the situation. While he is a very close friend of the President, Paul Heath, he has no confidence in his judgment as to what ought to be done with the seminary. He intimated very strongly that there was a group, with Heath, who were determined to take the seminary to Union. They are acting in a very independent way, he intimated. He said that they never consulted his

BOARD OF TRUSTEES  
THE THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
PRINCETON, NEW JERSEY

WILLIAM BARROW PUGH, SECRETARY  
514 WITHERSPOON BUILDING  
PHILADELPHIA, PENNSYLVANIA

Dr. Robert E. Speer.

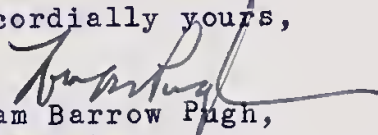
#2.

brother who is treasurer of the seminary and also secretary of the Board of Directors.

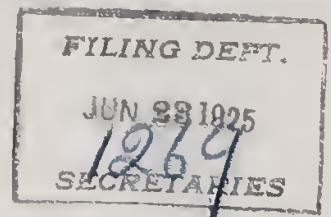
I do not want to burden you further with what was said in our conference. I only bring the information to you in order that you may have the viewpoint of one who is not only close to the situation, but also the son of the former President of the Seminary. Evidently there is a small group in connection with Auburn who are independent in their thinking and who are not ready to admit that Auburn has an organic relation to the Presbyterian Church. Mr. Stewart said that he would write me within the next few days as to developments. When I receive word from him, I will write you again.

With all good wishes, I am

Most cordially yours,

  
William Barrow Pugh,  
Secretary.

WBP/H



Dictated 6/4/25

June 5, 1925

The Rev. Louis B. Crane, D.D.,  
659 Newark Ave.,  
Elizabeth, N. J.

My dear Lou:

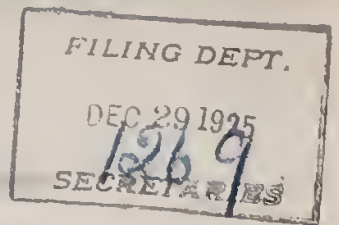
On getting home from South America I found your kind note of May 1st with reference to the meeting of the Princeton Seminary Directors to be held on May 11th. I am sorry that I missed this meeting by just one week. I have read the Minutes, however, and shall pray that your Committee may be guided to wise and courageous recommendation. It would seem clear that as Directors of the Seminary, we are responsible for seeing that the present conditions come to an end. If we do not do all that we can to set things right, we certainly fail in our trust of providing Christian training for the Christian ministry in the Christian spirit.

Very cordially yours,

RES-KC

*George Alexander*  
C O P Y

47 University Place



RECEIVED

NOV 13 1925

Mr. Speer

New York, November 14th, 1925.

Rev. W. Courtland Robinson, D. D.  
Delhi,  
New York.

My dear Dr. Robinson,

I thank you for your kind and fraternal letter of the 11th instant, but I cannot accept credit for the magnanimity which you attribute to me unless I make sure that you understand the motive which prompted my action on Tuesday last.

I did not intend to assume any responsibility for the election of Dr. Macartney, which I believed, and still believe was a grave mistake, imperilling both the unity of the Church and the welfare of the Seminary. If it would have served any useful purpose I could have joined in Dr. Finney's protest against what was done and the way in which it was done.

I believe, however, in government by majorities. When it seems to me that the majority has erred I must either submit with as good grace as possible, or else ask to be relieved of my trust.

I love Princeton Seminary and owe it a great debt. I have served on its Board of Directors for more than half the term of my natural life. Its present situation is lamentable, and the dissention, suspicion and uncharity now prevalent there makes its future seem dark. If the spirit of men in the Faculty, who brand as pagans followers of Christ as sincere and more christian than themselves, is to be dominant, then I must publicly renounce my allegiance to it.

I still cherish the hope that the Directors, for whom I have a genuine affection, do not wish to divide the Church or to make the Seminary a place where "men of moderate minds" cannot breathe. I know by experience the desolating effect of bitter warfare in the governing body of an institution of learning. I must do what I



can to avert such a calamity at Princeton. That is the reason, and the only reason, why I exposed myself to the danger of being misunderstood and disapproved by the group of men with whom I voted, and whose views in the main I share.

You are right in assuming that no personal grievance that I may have because of Dr. Macartney's attack upon the Church which I serve had any place in my thoughts. I am so near my final account that it cost me no effort to dismiss any feeling of resentment because of a personal wrong.

If he accepts election, studies the things that make for peace and serves the Seminary in the spirit of the Master he will have my unqualified support.

Fraternally yours,

(SIGNED) GEORGE ALEXANDER.

PRESBYTERIAN THEOLOGICAL SEMINARY  
826 BELDEN AVENUE  
CHICAGO

October 19, 1939

OFFICE OF THE PRESIDENT

Dear Rob:

How I wish I could be at the Memorial service in December for dear old Ross. It hardly seems possible that he is gone. His cheerful friendship through the years has meant very much to me, although we have not seen much of each other as less busy lives would have prompted.

I am asking Arthur Hays, professor of our History Department, to write you a line if he has any reminiscences, which I do not have, and am writing a similar note to Andrew Zenos. They may be able to help you. My associations at Brown Memorial were quite limited during the years when he was there. I was so crowded with activity that I seldom got back to the old church. I have learned, however, from many sources how near he was to the people in Brown Memorial when sorrow brought him in touch with them. He seemed to show his greatest power and friendliness in homes of bereavement and trouble. It is also

PRESBYTERIAN THEOLOGICAL SEMINARY  
826 BELDEN AVENUE  
CHICAGO

OFFICE OF THE PRESIDENT

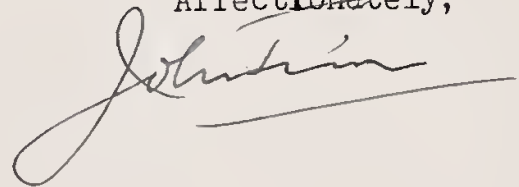
true that Mrs. Stevenson was always an inspiration wherever she went.

I wish I could help you more. I may think of some specific incidents and if I do will write to you.

My work here closes here this Spring, when I shall be in your shoes with less strain at the harness.

Love to all the family.

Affectionately,

A handwritten signature in cursive script, appearing to read "John H. Stevenson", written over a horizontal line.

*Exhaustion*

*Get into you that have lost patience*

ROCKLEDGE  
LAKEVILLE, CONNECTICUT

The Board of Trustees of Princeton Theological Seminary hereby  
makes record of its gratitude for the life and character and  
services of A. J. Ross Stevenson who died <sup>in 1883</sup> on August 13 and its  
deep and affectionate respect for his memory.

After twenty four years of devoted and effective work in  
the pastorate, at Sedalia, Kansas, in the Union Memorial  
Church in Baltimore and the Fifth Ave. Church in New York and  
in the chair of Ecclesiastical History in the General Theological  
Seminary, Dr. Stevenson was called <sup>in 1914</sup> to succeed Dr. Patton  
as President of Princeton Theological Seminary. From 1914 until  
his retirement at the age of 70 in 1936 Dr. Stevenson gave  
himself with fulness of energy and conservation to the work of  
the Seminary and to the wide service of the Christian cause  
in America and throughout the world to which his position  
as President of the Seminary and his own character and  
abilities opened the door.

As the Secretary returns today to the front country  
and his death the grace of Dr. Stevenson's commission  
and to Secretary they desire to record their gratitude  
first for his character and spirit, second for his service  
of the Seminary and third for his long contribution to the cause of  
social civilization and Christian fellowship and unity.

We thank you for his fidelity to truth and to  
duty, for his loyalty and steadfastness, for his tenacious  
adherence to the historic principles and authentic traditions  
of the Seminary, for his <sup>gentle</sup> <sup>clear</sup> <sup>and</sup> <sup>firm</sup> <sup>principles</sup> <sup>of</sup> <sup>faith</sup> <sup>and</sup> <sup>loyalty</sup>, for his  
fidelity in friendship, for his endorsement of the faith of  
our fathers and the <sup>dear</sup> <sup>memory</sup> <sup>of</sup> <sup>a</sup> <sup>righteous</sup> <sup>man</sup>.  
We thank you for our brother and our friend.

We thank you for <sup>his</sup> ~~his~~ <sup>dedication</sup> <sup>and</sup> <sup>con-</sup>  
siderable contribution <sup>to</sup> <sup>the</sup> <sup>cause</sup> <sup>of</sup> <sup>the</sup> <sup>Sem-</sup>  
inary, <sup>for</sup> <sup>his</sup> <sup>fidelity</sup> <sup>and</sup> <sup>interest</sup> <sup>in</sup> <sup>the</sup> <sup>students</sup>, <sup>his</sup> <sup>steadfast</sup>  
adherence to the <sup>principles</sup> <sup>and</sup> <sup>traditions</sup> <sup>of</sup> <sup>the</sup> <sup>Seminary</sup> <sup>and</sup> <sup>his</sup>  
in the <sup>highest</sup> <sup>degree</sup> <sup>of</sup> <sup>the</sup> <sup>cause</sup> <sup>of</sup> <sup>the</sup> <sup>Seminary</sup>.

ROCKLEDGE  
LAKEVILLE, CONNECTICUT

Thank you for your generous and ever so fulfilling effort  
for a central social and dining hall for the community;  
for his ideas of scholarship and the maintenance of <sup>an excellent</sup> ~~the~~  
scholarly standards of instruction; for his expenditure of  
time before the job and the thank; for his plans and progress  
to it and for the teaching light in the institution  
years ago ~~and~~ <sup>might</sup> and which by practical means kindred the  
foundations might be some forward movement and the  
groundwork to come.

Can thank you for the far reaching memory which God  
gave to Dr. D. Lyman and thank his immediate duty  
here for his <sup>excellent</sup> service in the Court case, for his leadership of  
the Department of the Cong. ~~Committee~~ <sup>Committee</sup> of our ~~own~~ <sup>own</sup> since ~~the~~ <sup>the</sup> ~~estab.~~  
without of the Dept. ~~in~~ — and for his ever so long  
years of his past and his concern in the local movement

got the check in p. 2. and in the <sup>assembly</sup> of  
graduates, which has <sup>been</sup> <sup>conducted</sup> in the <sup>course</sup> of the  
year. He has <sup>conducted</sup> <sup>more</sup> <sup>to</sup> the <sup>development</sup> of  
the <sup>faculty</sup> and <sup>work</sup> <sup>in</sup> <sup>the</sup> <sup>line</sup>.

For <sup>the</sup> <sup>time</sup> <sup>of</sup> <sup>the</sup> <sup>year</sup> <sup>he</sup> <sup>has</sup> <sup>and</sup> <sup>ought</sup> <sup>to</sup> <sup>give</sup>  
thanks <sup>to</sup> <sup>the</sup> <sup>board</sup>, <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>faculty</sup>, <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>members</sup> <sup>of</sup> <sup>the</sup> <sup>board</sup>  
and <sup>to</sup> <sup>the</sup> <sup>course</sup>, <sup>which</sup> <sup>he</sup> <sup>has</sup> <sup>conducted</sup> <sup>and</sup>  
efficiency <sup>of</sup> <sup>the</sup> <sup>work</sup> <sup>of</sup> <sup>the</sup> <sup>year</sup> <sup>is</sup> <sup>what</sup> <sup>we</sup> <sup>are</sup> <sup>looking</sup> <sup>for</sup> <sup>in</sup> <sup>the</sup> <sup>future</sup> <sup>of</sup> <sup>the</sup> <sup>college</sup> <sup>and</sup> <sup>its</sup> <sup>work</sup>  
of <sup>efficiency</sup> <sup>for</sup> <sup>the</sup> <sup>year</sup> <sup>and</sup> <sup>the</sup> <sup>work</sup> <sup>has</sup> <sup>been</sup> <sup>done</sup>

and <sup>to</sup> <sup>the</sup> <sup>board</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>faculty</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>course</sup> <sup>and</sup> <sup>to</sup> <sup>the</sup> <sup>members</sup> <sup>of</sup> <sup>the</sup> <sup>board</sup>  
it <sup>is</sup> <sup>the</sup> <sup>work</sup> <sup>of</sup> <sup>the</sup> <sup>year</sup> <sup>and</sup> <sup>the</sup> <sup>work</sup> <sup>has</sup> <sup>been</sup> <sup>done</sup>

Ross's health, job and this aspect of the work

PRINCETON, NEW JERSEY

Oct 20, 1939.

Dear Robert.

Your letter in re Dr. Stevenson has been received and I am glad to be of any assistance I can to you. I have nothing in the way of special incidents or anecdotes to offer and am naming characteristics and achievements you probably have already in mind.

1. His presence, partly due to physical endowments, more as the expression of the refinement of ~~his~~
2. His spirituality. His modesty precluded demonstrativeness of his inner life and experiences. Yet his steadfast purpose to be in fellowship with God and obedient to the call of Christ to whatever service he could render was evidenced in his whole make up. His spirituality had peculiar manifestations in:
  - a. His Knowledge of Scripture and in his remarkable gift for weaving Scripture into a continuous and effective narrative in Communion and Commencement addresses etc.
  - b. In his love of hymns, of which he knew a great number, and of singing them. One of his developed endowments was

3. His Voice and use of it.

(a) in singing

(b) in speaking.

so strong and clear and pleasing. This, with other qualities, made for ~~the~~ <sup>his</sup> effectiveness at

4. General Assemblies. At the meetings of G.A.s I have attended, it has seemed to me ~~no~~ he stood easily first in ability to present a report with an ordered clarity and audibility that satisfied and influenced his hearers. Doubtless this was also his characteristic in other assemblies and committees when I did not hear him.



## PRINCETON, NEW JERSEY

5. Social gifts - He liked people, and remembered them. He was kindly in his judgments, and restrained in criticism. Toward those whom he judged did him unhilfulness or injustice, he showed no vindictiveness. He was ever ready to do a service. His acquaintanceship and friendships included a long list of those who are esteemed great in endowment or position, (but he never boasted of them), at the same time he was on easy terms with the common people, of whatever rank, color or nationality. His fund of anecdotes concerned mostly human nature on its humbler side. Princeton people of all sorts thought of him as a friend.

In association with Mrs. Stevenson he was an eminent exemplar of the art and practice of Hospitality. All sorts of guests were entertained and at ease in their home and were blessed in its fellowships. He acquiesced in what was perhaps especially Mrs. Stevenson's method of always including in a social gathering some persons whom you were surprised to find there - outsiders who would by their introduction to the inside life and activities of the home add group to their enlargement.

As a husband, a father and a homemaker Mr. Stevenson was a rare man. The unity of life, purpose and service of Mr. and Mrs. Stevenson seemed well nigh perfect. They brought up their sons to full sympathy with their ideals, they did not coerce them. They cooperated with them, making every needed sacrifice to forward them for their best and useful careers.

PRINCETON, NEW JERSEY

Dr. & Mrs. Stevenson have given assiduous care to Dr. S.'s indigent relatives - especially to his orphaned nephews and nieces. They have been trying problems in connection with some of them. Neither time, home-making or expense has been spared in doing the best for them.

In my long and close association with Dr. Stevenson I have of course learned his limitations as well as his abilities in the administration of the Seminary. Of the former it is not needed, nor my pleasure to write, all men have their limitations. Whatever there may have been my settled conviction is that Dr. Stevenson was raised up to bring the Seminary through the Macken controversy, and that he deserves the gratitude of the institution for it. It was for him a most unhappy and trying experience, replete with affronts to his personality. He met the situation with patience, when eviled he curled not again, was insistent on facts, did not take part in efforts to create heat in the controversy, was courteous, yet firm in standing by what he deemed right, that the Seminary came through with as little damage as it did due to his part in it. The Macken controversy presumably lies outside the content of a Memorial service, but I feel that I cannot do justice to Dr. Stevenson's memory without this testimony to his high Christian character as manifested and developed in those trying years, now so happily in the bring-forgotten past.

Very sincerely,

Paul Martin

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

October 20, 1939

Robert E. Speer, D.D.,

Lakeville, Conn.

My dear Robert:-

It was gratifying to learn that you have accepted the appointment to serve at the Memorial Service of December 5.

I doubt whether I am able to add anything to what you know so well. The public activities of the life which you are to review have been frequently recorded and I am sending you from my file the clipping from our Princeton paper which probably contains nothing you do not already have in hand.

Probably you received a copy of the memorial minutes prepared by Dr. Mackay for the Board of Foreign Missions. I do not happen to have a copy, but question whether it contains any further material.

I also question whether I have any personal knowledge or impressions or important memories which you do not have in mind. Obviously his chief interests in the service of the Church were those of an ecclesiastic. After a short pastorate he became a teacher of Ecclesiastical History and possessed an unusual knowledge of contemporary movements in our Church and in the other Protestant denominations. His memory of the related facts was remarkably tenacious and accurate, and was of great service in recent controversies and in the present movements towards unity.

His character represented the best elements of his Scotch-Irish ancestry. If he at times exhibited the "perfervidum ingenium Scotorum" he was soon pacified and humble. While outwardly bold in controversy, he was surprisingly timid and was unusually sensitive to the judgments of others.

He had a marked reluctance about making serious decisions but when accepting what he regarded as his duty, he worked unsparingly and laboriously at any accepted task. He had a wide knowledge of the Church and was truly devoted to the welfare of the Seminary.

As you know, his religious convictions were deep and his experiences were real. There was in his Christian life a certain emotional element which, for instance, made him sympathetic with the Oxford Group; yet there was a predominant intellectual element whereby he knew what and why he believed. The last time I saw him, and feared that it might be the last time, it was at the close of the day which Mrs. Stevenson described as one in which they together had enjoyed a long period of real communion with their Lord, a period of peace and triumph. I believe that to Ross this was a very real experience, and an indication of the character of his inner and personal life.

Please do not in any connection quote these statements I

THE THEOLOGICAL SEMINARY  
PRINCETON, N. J.

-2-

am making which are purely personal and confidential and which very imperfectly express my appreciation of his life and character.

Yours affectionately,

Charlie

I am hoping to see you  
for a time at Owl West  
next week - when we can  
confer on to a number of matters  
C. R. E.

# The Presbyterian Church in the United States of America

## THE GENERAL ASSEMBLY

REV. LEWIS S. MUDGE, D.D., LL.D.  
STATED CLERK-EMERITUS

WITHERSPOON BUILDING  
PHILADELPHIA, PA.

November 21, 1939.

Dr. Robert E. Speer,  
c/o West Virginian Hotel,  
Bluefield, West Virginia.

My dear Bobbie:

I have just received your letter of November 18th, having been away from the office on an extended week-end. I shall endeavor to answer your inquiries.

The Department of Church Cooperation and Union in its present form was established in 1923. Dr. Stevenson was a member from the beginning. He became its Chairman upon its organization. A General Assembly committee with practically the same name preceded the Department. Dr. William Henry Roberts was Chairman of said committee. Dr. Stevenson was a member.

I am sending you herewith the pamphlet relating to the plan of union with the United Presbyterian Church which gives the facts as to the origin and the development of said plan. The conferences with the Methodists were initiated by their General Conference and reported by wire to our General Assembly at its meeting in Tulsa, Oklahoma, in 1928. Your questions with regard to conferences on union with the other Presbyterian and Reformed Churches are answered in the Introduction to the Plan of Union with the United Presbyterian Church, a copy of which, as intimated above, is being mailed you.

Dr. Stevenson was a member of the "Provisional Committee" appointed to further the formation of the World Council of Churches. He was one of the members appointed by the Edinburgh Conference of 1937 to represent "Faith and Order." He was also Chairman of the American Joint Executive Committee representing "Faith and Order" and "Life and Work" as these movements united their activities in the promotion of the World Council of Churches.

Dr. Stevenson had a vital connection with the Federal Council ever since its organization, and I am very sure that he had been a member of its Executive Committee from the date of its organization. Dr. Stevenson was also one of the Vice-Chairmen of the Continuation

To Dr. Robert E. Speer - 11/21/39.

Committee of the World Conference on Faith and Order and was generally known as the American Vice-Chairman.

I think I have answered all the questions in your letter excepting one, namely, what years did we have conferences with the Southern Presbyterians. To determine just what these years were would require some research. If you wish this research made please wire me collect.

Ever affectionately yours,

*Lew*

Lewis S. Mudge  
Stated Clerk Emeritus

LSM/s

# The Presbyterian Church in the United States of America

## OFFICE OF THE GENERAL ASSEMBLY

EXECUTIVE HEAD, REV. WILLIAM BARROW PUGH, D.D., STATED CLERK

### DEPARTMENT OF HISTORY

(PRESBYTERIAN HISTORICAL SOCIETY)

REV. THOMAS CLINTON PEARS, JR., L.H.D., MANAGER

520 WITHERSPOON BUILDING

PHILADELPHIA

PENNA.

October 30, 1939

Dr. Lewis S. Mudge  
Witherspoon Building  
Philadelphia, Pa.

Dear Dr. Mudge:

Herewith you will find the material relating to the activities of Dr. J. Ross Stevenson in relation to the General Assembly of the Presbyterian Church in the United States of America. Owing to the fact that some searching had to be done, Miss Brauning, Miss Street, and I gathered the material. As a result you will find that there is some difference in the manner in which the material is presented. But each section contains the information which you requested.

Trusting that this material will provide you and Dr. Speer with the needed information, I am

Sincerely yours,

*Guy S. Klett*

825 Witherspoon  
Buddy  
Phila  
Dear Buddy  
Please use as you wish  
& then return to this office

Z.S. M

J. Ross Stevenson, D. D. - A Member of Committees of  
the General Assembly and of the Boards of the Pres-  
byterian Church in the United States of America.  
(For period from 1900 to 1913)

Year	
1900	Member of the Standing Committee on Home Missions of the General Assembly.
1901	Member of the Special Committee on Revision of the Cedral Statements of the Church.
1902	Member of the Board of Foreign Missions. (Continued as a member throughout this period. See subsequent periods.)
1904	Corresponding member of the Committee on Young People's Societies. Member of the Standing Committee on Home Missions Chosen member of the College Board of the Class of 1905. Serving as Vice-President of the College Board in 1906 and the succeeding years of this period.
1908	Member of the Permanent Committee of Commissions. Member of the Committee on Colleges. Member of the Committee on Church Cooperation and Union (Continued a member through the period covered in this section)
1909	Secretary of the New York Committee of Arrangements of the Ninth Council of the Western Section of the Executive Commission of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System.
1912	Chosen as a delegate from the Presbytery of Baltimore to the Tenth Council of the Alliance of the Reformed Churches throughout the World holding the Presbyterian System.
1913	Member of the Committee of Social Reform and Church Federation.



Rev. J. Ross Stevenson, D.D., LL.D. (in General Assembly Minutes)

1914 - Pastor, Brown Memorial Church, Baltimore, Md.

Commissioner to the General Assembly from Baltimore Presbytery

Member of - Board of Foreign Missions  
Committee on Home Missions (Chairman)  
Church Cooperation and Union  
Board of Directors and Trustees, Princeton  
Theological Seminary  
The College Board

1915 - President-elect, Princeton Theological Seminary  
Professor-elect of the History of Religion and  
Christian Missions  
Member of the Board of Directors and Trustees,  
Princeton Theological Seminary

Commissioner to the General Assembly from Baltimore Presbytery

Moderator of the General Assembly

Member of - Executive Commission, Moderator and Chairman  
Christian Life and Work - Chairman  
Church Cooperation and Union  
Board of Foreign Missions  
General Synod, 200th Anniversary  
Permanent Committee on Evangelism (as Moderator)

1916 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian Missions  
Member of the Board of Directors and Trustees, Princeton  
Theological Seminary (Life Term)  
Commissioner to the General Assembly from Baltimore Presbytery

Member of - Executive Commission  
Church Cooperation  
Peace-Makers Commission  
Permanent Committee on Evangelism  
Board of Foreign Missions  
Bills and Overtures Committee, Chairman

1917 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian Missions  
Member of the Board of Directors and Trustees, Princeton  
Theological Seminary (Life Term)

Member of - Executive Commission  
Permanent Committee on Evangelism  
National Service Commission  
Social Service Commission - 1917-20  
Church Cooperation and Union  
Peace-Makers Commission

1918 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian Missions  
Member of the Board of Directors and Trustees, Princeton  
Theological Seminary (Life Term)

Member of - Executive Commission  
Permanent Committee on Evangelism (expires 1919)  
National Service Commission  
Peace-Makers Commission  
Church Cooperation and Union

1919 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian Missions  
Member of the Board of Directors and Trustees, Princeton  
Theological Seminary (Life Term)

Member of - Board of Foreign Missions (1917-1920)  
Permanent Committee on Evangelism (1919-1922)  
Church Cooperation and Union  
International Friendship Commission

1920 President of Princeton Theological Seminary

Member of - Board of Foreign Missions, 1920-1923  
Permanent committee on evangelism  
International friendship commission  
Church cooperation and union, Chairman.

1921 President of Princeton Theological Seminary

Member of - Board of Foreign Missions  
Permanent committee on Evangelism  
Church cooperation and Union, Chairman.

1922 - President of Princeton Theological Seminary

Chairman, Church Cooperation and Union  
Commission on Cooperation with World Alliance for Promoting International Friendship through the Churches.  
Board of Foreign Missions.

1923- President of Princeton Theological Seminary

Dept. of Church Cooperation and Union, Chairman.  
Board of Foreign Missions, 1923-1926.  
Executive Committee of General Council.

1924 - President of Princeton Theological Seminary.

Commissioner to the General Assembly from Baltimore Presbytery.  
Appointed delegate to Quadrennial Meeting of the Federal Council of Churches of Christ in America.  
Official representative, American section, Universal Conference of the Churches of Christ on life & work.  
Board of Foreign Missions.  
Dept. of Church Cooperation & Union, Chairman.

1925 - President of Princeton Theological Seminary

Dept. of Church Cooperation & Union, Chairman.  
Official representative, American section, Universal Conference of Churches of Christ on life & work.  
Board of Foreign Missions.

1926 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian  
Missions

Commissioner to the General Assembly from Baltimore  
Presbytery.  
Convener of Electing Section

Member of - Department of Church Cooperation and Union, Chairman  
Board of Foreign Missions  
Board of Trustees, Princeton Theological Seminary, and  
ex-officio - Board of Directors.

1927 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian  
Missions

Member of - Department of Church Cooperation and Union, Chairman  
Board of Foreign Missions  
Board of Trustees, Princeton Theological Seminary, and  
ex-officio - Board of Directors.

1928 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian  
Missions

Commissioner to the General Assembly from Baltimore Presbytery

Member of - Committee on Polity, Chairman  
Department of Church Cooperation and Union, Chairman  
Board of Foreign Missions  
Board of Trustees, Princeton Theological Seminary, and  
ex-officio-Board of Directors.

1929 - President of Princeton Theological Seminary  
Professor of the History of Religion and Christian  
Missions

Member of - Board of Foreign Missions  
Department of Church Cooperation, Chairman  
Board of Trustees, Princeton Theological Seminary, and  
ex-officio - Board of Directors.

1930 - President of Princeton Theological Seminary

Member of - Department of Church Cooperation and Union, Chairman  
Board of Foreign Missions

- 1931 - President of Princeton Theological Seminary
- Representative of the Presbyterian Church, U.S.A. to the Supreme Judicatories of the Alliance of Reformed Churches holding the Presbyterian System.
- Dept. of Church cooperation & Union, Chairman.
- Board of Foreign Missions.
- 1932 - President of Princeton Theological Seminary
- Dept. of Church Cooperation and Union, Chairman.
- Member of the Federal Council of the Churches of Christ in America.
- Special Committee on the Federal Council of Churches of Christ in America.
- Board of Foreign Missions.
- 1933 - President of Princeton Theological Seminary.
- Dept. of Church Cooperation & Union, Chairman.
- Board of Foreign Missions.
- Represented the Presbyterian Church, U.S.A. at the Quadrennial Meeting of the Federal Council of Churches of Christ in America.
- 1934 - President of Princeton Theological Seminary.
- Dept. of Church Cooperation & Union, Chairman.
- Board of Foreign Missions.
- Addressed the General Assembly on the Plan of Union.
- 1935 - President of Princeton Theological Seminary.
- Dept. of Church Cooperation & Union, Chairman.
- Represented Pres. Ch. U.S.A. at the Biennial meeting of Federal Council of Churches of Christ in America.
- Representative to Supreme Judicatories of the Alliance of Reformed Churches holding the Presbyterian System.
- Board of Foreign Missions.

1936 - President of Princeton Theological Seminary

Dept. of Church Cooperation and Union, Chairman.  
Board of Foreign Missions

1937 - President Emeritus of Princeton Theological Seminary

Dept. of Church Cooperation and Union, Chairman.  
Board of Foreign Missions.

1938 - President Emeritus of Princeton Theological Seminary.

Dept. of Church Cooperation & Union, Chairman.

Appointed as Fraternal Delegate to the General Synod  
of the Reformed Church in America.

Delegate to the Alliance of Reformed Churches  
holding the Presbyterian System, Western Section.

Board of Foreign Missions.

1939.- President Emeritus of Princeton Theological Seminary.

Dept. of Church Cooperation & Union, Chairman.

Appointed Delegate to serve on the Executive Committee  
of Federal Council of Churches of Christ in America.

Member of the Alliance of Reformed Churches holding  
the Presbyterian System, Western Section.

Board of Foreign Missions.



6082

- FROM -

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 FIFTH AVENUE - - NEW YORK, N. Y.  
RETURN POSTAGE GUARANTEED

---

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut

Series on my committee - Unpublished

- 1 Born West 1, 1866
- 2 Fed Govt 1886
- 3 " Wash 1889
- 4 Seditious 1890-4 Waffler
- 5 5<sup>th</sup> Const Cong 1894-1902 Zerkow
- 6 5<sup>th</sup> Const 1902-1909 James Garfield, James
- 7 Brown Univ 1909-1914 Young
- 10 Methodist Episc. 1915 Wash. D.C.

- 10 Uncommon
- 8 President Jimmy 1916-1936 Co President Belmont
- 9 Boston 1902-1939 Navy Secretary
- 10 Uncommon. Const. 1906. 1913

- 11 { Fed Council  
Pres. Callahan  
Fath Wash  
Exp Wash  
Uncom Council  
3 S.V. Ch. a volunteer in class  
12 former committee  
12 Peas. Wash. Comm  
12 20 Wash. "  
9 Bus & D. M  
12 Army, Wash

- 10 go Com
- Standy Com
- 01 Revision of Const at Boston
- 02 Fed. Bureau
- 08 Com on Commissions
- 10 Wash. Affair - D. C. Fed
- 18 Penn Com on English
- 19 2d Wash. comm
- 16 Wash. Bus. Com
- Standy Com

11 Applied to Cong. + Senator  
2nd Comm on Wash. Fed. Ch. shi's address  
" "

- 8 Nat a Plan See good. But time to H. J. S. S. S.
- 13 Navy & R. B.
- 13 Navy's standing. a volunteer
- 13 Wash of service - typist
- 13 " " ch. name. Remind them of their names
- 13 a Time factor. - a Ch. i. S. S. S.
- 13 Assumption. No laws of gov't - " cases done
- 14 By boat way to be in character. Now a break.
- 8 " was with you but for past future "
- 13 Character - Past Master of a  
Society
- 13 Characteristic of character
- 14 Service is fresh.

G. Sumner  
Poussa - Am  
James -



## Brown Memorial Church

BALTIMORE, MD.

THE CHURCH HOUSE

1316 PARK AVENUE

November 21, 1939

Dr. Robert E. Speer  
The Virginian Hotel  
Lynchburg, Virginia

Dear Dr. Speer:

Our Session records do not contain any Minute regarding Dr. Stevenson's resignation in order to become President of Princeton Seminary. His resignation was accepted on June 28, 1914. He was asked to Moderate the Session and act as stated supply which he continued to do until April 1915 when Dr. John McDowell was called to the pastorate. I imagine it is because Dr. Stevenson thus left, but still stayed on, that no formal Minute was prepared. It probably would have been embarrassing to him if it had been done while he was acting as Moderator of Session. After the coming of Dr. McDowell I suppose the Session was thinking in terms of their new minister and the work he was doing. I am sorry not to be able to give you what you desire.

You will be glad to know that his son Ted preached for us last Sunday morning in the interest of the Church Committee for China Relief for which we are trying to raise some money. Unfortunately for me I was preaching at Yale, but everyone says that Ted did a fine job here.

I saw Holly and Caroline last summer at the Girls Conference at Northfield. They both looked splendidly. We do a great deal of thinking and praying about Patty and her family in England.

With affectionate regards,

Yours very sincerely,

*Arthur Speer.*

11 a.m.  
H.A.M.  
JUL 26

RECEIVED

JUL 12 1927

Mr. Speer

My dear Dr. Speer:



R 19.

37 Library Place,  
Rensselaer, N.Y.

FILED  
JUL 17 1927  
1209  
SECRETARIES

Dr. Ferguson

Alexander is an excellent  
man for an opening address.  
I wish he would make the  
preparation. He is well known  
in that line.

You were my first choice  
and Dr. Stuart Wilson second;  
but Dr. Alexander is not to be  
beaten by anyone for an opening  
address to students. I still remember  
part of your address. He gave here  
twenty years ago. I was first.

Yours  
P. D. Wilson

The Plan of the Ministry

Princeton Theological Seminary  
Princeton, New Jersey  
February 16, 1939

To the members of the Administrative Committee:

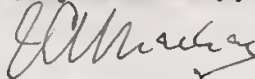
In view of the fact that the Committee decided at its last meeting to invite Dr. Elmer George Homrighausen to be present at the meeting on Monday, February the twentieth, I am forwarding to you some documents for your study, preparatory to the conference with Dr. Homrighausen. These are:

- A. - An explanatory statement by Dr. Homrighausen regarding certain passages in his book "Christianity in America - A Crisis."
- B. - A letter from Dr. Edwin H. Bronson, Chairman of the Executive Committee of the Presbyterian Ministers Fund of Philadelphia and vicinity, to Dr. Homrighausen concerning the impression made by the latter upon a large group of Presbyterian ministers who heard him recently in Philadelphia.
- C. - A copy of a letter from Dr. Edwin H. Bronson to me personally, regarding the appearance of Dr. Homrighausen before the Presbyterian Ministerial Association of Philadelphia and vicinity referred to in document B.
- D. - A few spontaneous testimonies out of a large number received regarding the impressions made by Dr. Homrighausen in different parts of the country.

I ought to say that there happily does not exist now in the faculty any opposition to Dr. Homrighausen being duly confirmed by the General Assembly.

With kind regards,

Yours very cordially,



JAM:F

John A. Mackay

AGENDA  
Curriculum Committee  
Alexander Parlor - 10 A.M.  
December 5, 1939.

1. Survey of class-room work from the beginning of the present academic year.
2. Action of the Faculty recommending that the degree of Doctor of Theology be instituted in the Seminary.
3. Letter from Dr. Armstrong regarding his retirement.
4. Consideration of a successor to Dr. Armstrong in the Chair of New Testament.
5. Report of conferences regarding the Department of Systematic Theology.
6. Replies from the Board of National Missions and the Board of Christian Education regarding the proposal that they institute special elective courses in the Seminary.
7. Review of Synopses of Courses taught in the Seminary.
8. Consideration of matters to be brought up at Luncheon meeting with Department Chairmen.
9. Miscellaneous Business.

Revised list of requirements for the degree of Doctor of Theology prepared  
by the Curriculum Committee of the Faculty:

1. The candidate must hold an A.B. degree or its academic equivalent with high standing from an accredited college or university.
2. The candidate must hold the Th.B. degree or its theological equivalent with high standing from an accredited institution.
3. Before being admitted to the institution with a view to candidacy for the Doctor of Theology degree the student must pass comprehensive examinations in the various theological disciplines, including the Hebrew and Greek languages.
4. The candidate must satisfy the committee on Graduate Study during the first year of his candidacy that he has a working knowledge of Hebrew, Greek, Latin, German and one other modern language in addition to English.
5. There shall be required a minimum of two years residence.
6. The candidate shall take some courses in two departments other than the one in which he is specializing.
7. Before submitting his dissertation the candidate must pass a special examination in the field in which he has specialized and a comprehensive examination in the field of biblical language and literature, the field of history and the field of theology.
8. The schedule of the candidate shall be arranged by the department in which the candidate majors, this to be approved by the Faculty's Committee on Graduate Study, subject to approval by the Faculty.
9. The candidate shall submit a dissertation in the field of specialization.
10. The dissertation which shall be a contribution to the literature of the subject may be presented by February of the third year after the candidate has begun his work for the degree and must be presented not later than February of the sixth year.
11. Graduate work done in accredited institutions may in exceptional cases reduce the amount of time required for the degree of Doctor of Theology.

The Committee recommends to the Faculty the following guiding principle:  
That when any student has satisfied all the above requirements, whether or not he shall receive the degree rests upon the decision of the department in which he has done his work.

COPY

November 17, 1939.

Professor William Park Armstrong, D.D.,  
74 Mercer Street,  
Princeton, New Jersey.

My dear Dr. Armstrong:

In view of the approaching meeting of the Curriculum Committee of the Board of Trustees on December 5, I am putting into letter form the memorandum which I made immediately following our conversation three weeks ago. I hope to have the pleasure, when the Trustees meet, of informing them of your most cooperative and self-offacing attitude. I hope, at the same time, to present to them the basis of a retirement arrangement which was talked over between us and agreed to by both of us as satisfactory. I will do so in the hope that it may commend itself to the Trustees' committee.

My understanding of our conversation is as follows:

1. You are willing to retire from the Helen H. P. Manson Chair of New Testament Literature and Exegesis at the end of the present school year, thus leaving the Trustees at liberty to proceed to the election of another incumbent for this Chair. You hope, however, that your retirement will not involve complete cessation of your teaching function. It is your hope that some formula may be found by the Trustees whereby you will continue in active though partial service without having to carry the title of professor emeritus. You are eager to serve the Seminary in some way, preferably in teaching graduate or other courses in New Testament. You prefer, however, that this would not involve the teaching of large groups in order that your strength and particularly your voice may not have to be unduly exerted.
2. You are ready to accept half the salary which you actually receive as compensation for service to be rendered.
3. It is your hope that it may be possible for the Trustees to allow you the continued use of the Seminary residence which you now occupy as long as your teaching function in the Seminary should continue.
4. If, in the interval between now and the time when retirement becomes mandatory, your health should be such as to make it impossible for you to continue to render any teaching service in the Seminary, the Trustees, I assume, will grant you the same pension as you would receive if you had reached the age of seventy.

Should there be any point in this letter that is not clear or any matter contained therein with which you find yourself in disagreement, feel perfectly free to take up the question with me again. I am most eager that when I bring the matter for final action before the Trustees I shall have a statement to present upon which we are perfectly in accord.

With warm personal regards,

Yours very cordially,

John A. Mackay.

JAM:ecf

COPY

Princeton, N.J., Nov. 18, 1939

President John A. Mackay, LL.D.,

Princeton, New Jersey.

My dear Dr. Mackay:

The transcript of the memorandum of our conference which you have sent me in your letter of November 17th corresponds with my understanding with one exception.

In connection with my proposal that I be permitted to exercise a minor teaching function in the New Testament Department in the field of New Testament Exegesis by offering elective courses, the suggestion was made by you, as I recall it, that it might be possible for the Trustees to grant me the use of a Seminary house - not necessarily the house which I now occupy - in addition to one half of the salary of a professor.

Since our conference however I have decided that it would be wiser to give up the hope of continuing in a teaching function and to accept retirement to the status of Professor Emeritus upon such conditions as the Committee may determine.

Very sincerely yours,

(signed) William P. Armstrong



Curriculum Vitae of Rev. Otto A. Piper

I was born in Lichte, Germany in 1891. I pursued my studies of theology and philosophy simultaneously from 1910 to 1920 (interrupted by the war) in the universities of Jona, Marburg, Paris, Heidelberg, Munich and Goettingen. I received the degree of Lic.theol (Goettingen) and D.D.hon.c. (Paris).

My studies covered evenly the fields of New Testament Exegesis and New Testament Theology as well as Systematic Theology and Philosophy of Religion. In the first four years of my studies I laid main emphasis on New Testament exegesis and criticism (under Drs. Weinel, Lietzmann, Julicher, Walter Bauer and Coguel). In Paris and Munich special courses in the Roman Catholic faculties made me acquainted with Catholic methods and outlook. Increasingly I felt the insufficiency of a mere philological and historical treatment of the New Testament and the need for a theological interpretation.

I was considerably helped in my struggles by Prof. Wilfred Monod of the Protestant Theological Faculty at Paris, who opened my eyes to the "realism" of the Bible, as contrasted with the subjective man-centered outlook of contemporary theology. My ideal was a synthesis of Biblical and Systematic studies, as opposed to the speculative method of Troeltsch and the merely historical approach of conservative theology.

After the War I studied extensively the writings of the Reformers, particularly their exegetical works, and the exegesis of the Suebian School (Bengel, J.T. Beck, Schalter). In 1920 I was appointed as private docent in the Theological faculty of the University of Goettingen. I was made extraordinary professor in 1929 in the same faculty and succeeded Prof. Karl Barth in the chair of Systematic Theology in Muenster in 1930. My active participation in the Church conflict in Germany, particularly in a course of lectures on Church and State, called forth the displeasure of the Nazi regime. I was deprived of my chair in October 1933 and not allowed to hold another job in Germany.

In November 1933 I followed an invitation of the Quakers to Woodbrooke College, Birmingham, England. The following year the University College in Swansea, South Wales, asked me to be its guest, and I taught there for two years, from 1934 to 1936. Then the University College in Bangor, North Wales appointed me as lecturer in the theological faculty. I left Bangor, when in 1937 Princeton Theological Seminary invited me to become guest professor. Since that time I am teaching New Testament and Systematic Theology.

During the seventeen years I lectured in Germany and Great Britain my manifold courses of lectures were mainly in the fields of dogmatics, ethics and philosophy of religion. I lectured, however, also on the Synoptic Gospels, the Gospel of John, Apostolic History, the Epistle to the Romans and Pauline Theology. I watched closely the developments both in New Testament and in Systematic Theology, and the majority of my publications represent a synthesis, as I conceived it, of the two fields.

My principal work "The Foundations of Evangelic Ethics" represents the consistent attempt to utilize Pauline theology as a basis for a system of ethics. Similarly it was recognized that the newness of my book on "The Mystery and the Purpose of the Sexes" was due to the consistent utilisation of the Biblical views on sex. Finally my recent book "God in History" bears witness to my prolonged studies on the Biblical conception of history.

Apart from my academic work I took an active part in the Ecumenical movements and I was a delegate to the Conferences on Faith and Order in Lausanne (1927) and Edinburgh (1937), as well as to the Conference on Church, Community and State in Oxford 1937. From 1928 to 1932 I travelled extensively in France and made field studies on

the relation between religion and social activities in France. I was particularly interested in adult education, academic pedagogics and spiritual retreats for ministers and theological students. In 1936 I was Croall Lecturer in New College Edinburgh, In 1938 I delivered the Stone Lectures in Princeton Theological Seminary. I was a regular collaborator to the Theologische Literaturzeitung and to the Theologische Blatter as well as to many other theological periodicals and to the second edition of the encyclopedia "Die Religion in Geschichte und Gegenwart".

Of my publications I mention:

"Das religiöse Erlebnis. Eine kritische Analyse der Schleiermacherschen Reden" 1920  
 Jugendbewegung und Protestantismus 1932  
 Die Grundlagen der evangelischen Ethik 1928-1930, two voll.  
 Theologie und reine Lehre 1926  
 Gottes Wahrheit und die Wahrheit der Kirche 1933  
 Kirche und Staat 1933  
 Recent Developments in German Protestantism 1934  
 Sinn und Geheimnis der Geschlechter 1935 (Dutch translation 1937, English translation will soon be published).  
 God in History 1939.

Articles in English (among many others):

The Judgment of the World, in: Presbyterian Messenger, Oct. 1935  
 Christian Politics and Justification by Faith, in: Theology, March 1936  
 War and Christian Peace making, in: The Universal Church and the World of Nations (Willet, Clark & Co.), 1938  
 The Biblical View of Sex Life, in: White Cross Quarterly, May 1937  
 The Christian in the Sexual Disorder of the Present Day, in: Education for Christian Marriage (Macmillan), 1939.

Articles on New Testament Subjects:

The Historicity of Jesus: Hamb. Corr. 1922  
 The Religion of Early Christianity: Hamb. Corr. 1922  
 Criticism of the Old Testament: Hamb. Corr. 1923  
 Biblical Realism and the Book of Acts: Hamb. Corr. 1924  
 I Corinthians 15 and Karl Barth's Exegesis: Trnakf. Ztg 1924  
 Ancient Israel and its environments: Hamb. Corr. 1926  
 Jesus and the Jews: Chr. Wl et 1927  
 The Mandaeans and Early Christianity: Hamb. Corr. 1927  
 The Apostle Paul: Hann, Kurier 1927  
 Primitiva Christianity: Hann. Kurier 1927  
 Luther's Commentary on the Epistle to the Romans: Hann. Kurier 1928  
 The Jesus of the New Testament and the Modern lives of Jesus: Hann. Kr. 1928  
 The New Testament Idea of Redemption: Chr. Welt 1931  
 Biblical Anthropology: Inn. Mission 1931  
 Dostojewsky's Grand Inquisitor and the Gospel of John: Furche 1931  
 Biblical Realism and Religious Instruction: Z Evg. RelUnt. 1935

COPY

58 Mercer Street  
Princeton, N. J.  
November 21, 1939

President John A. Mackay  
Princeton Theological Seminary  
Princeton, N. J.

My dear Mackay,

The other day you sent me a copy of the form of oath a newly appointed professor in Princeton Theological Seminary has to take.

I would feel no hesitation to take this oath. Doing so would publicly confirm the attitude, which I have taken, to the standards of the Presbyterian Church U.S.A., since the day I started my work in the seminary. The principles laid down in the above mentioned form of oath have directed my teaching in Princeton Theological Seminary and my activities in the Presbyterian Church U.S.A.

Very cordially yours,

(signed) Otto A. Piper

COPY

First Presbyterian Church  
Bethlehem, Pennsylvania

October 20, 1939

The Rev. John A. Mackay, Ph.D.  
The Theological Seminary  
Princeton, New Jersey

Dear Dr. Mackay:

As chairman of the committee on arrangements for Lehigh Presbytery's Pocono Manor Retreat last week I want to extend to you our thanks for making it possible to have Dr. Piper as our speaker.

He made a very profound impression upon the group as man after man indicated to me. One man said that it was the most helpful series of addresses that we had ever had at Pocono Manor.

Sincerely,

(signed) Barnett S. Eby.

COPY

Prospect St. Presbyterian Church  
Trenton, N. J.

(Paragraph from Dr. Hanzsche's letter of Oct. 25, 1939)

I think our friend George Irving is doing an invaluable work for the ministers of the church, and I cannot help but think that he is giving our great and good friend, Otto Piper, a rare opportunity to meet the American Church, and the men of our church a rare opportunity to know and love Otto Piper.

COPY

BOARD OF CHRISTIAN EDUCATION

933 Witherspoon Building  
Philadelphia, Pa.

October 31, 1939

The Rev. John A. Mackay, D.D.  
The Theological Seminary  
Princeton, N. J.

My dear John:-

Since Dr. Piper and I got back from Iowa I have received several letters expressing in the warmest terms their appreciation of the very large service he rendered to the ministers of the section. I fear it is practically impossible for men, who do not know the field at large intimately, to realize what a very great service to the whole church Princeton is rendering in making it possible for members of the faculty to be present at such gatherings. While I am sure it is largely a matter of giving on the part of Princeton, I am equally sure that something comes back into her life both directly in the way of young men coming to the Seminary and indirectly through the opportunity these contacts give to professors to meet the questions that thoughtful men in the ministry are struggling with today.

I enclose herewith a copy of a letter just in from one of our pastors which is quite representative of many similar expressions I heard.

Very cordially yours,

(signed) George

George Irving.

COPY

First Presbyterian Church  
Odebolt, Iowa

October 22, 1939

Dr. Lewis Seymour Mudge  
Witherspoon Building  
Philadelphia, Pa.

Dear Dr. Mudge:-

I am writing you to express my gratitude to whatever department is responsible for setting up the Faith and Life Seminars.

I have just come from one in Storm Lake and the values received there would take a book of writing to express, but they seem to group around these facts: from Dr. Irving we received inspiration (and to me that is most important) from Dr. Hanzsche we received information in a practical manner, and from Dr. Piper we received convictions from a man who knew how to state them in a positive manner. What a great ministry we would have if we could all do likewise and sit under professors whose convictions were as profound and certain.

So to you and those working with you who made this possible, I say, "thank you" and I hope it will be possible to have one every year; wherever it may be you may be sure I will attend.

Very sincerely yours,

(signed)

Glen E. Morrow

Copy

Northminster Presbyterian Church

Columbus, Ohio

November 11, 1939

Dr. John Mackay  
Princeton Theological Seminary  
Princeton, New Jersey

Dear Dr. Mackay:

Columbus Presbytery has just felt the spiritual uplift of a Seminar on Faith and Life. Under the auspices of the Board of Christian Education we have had Drs. Irving, Speer and Piper. I know that it must be a matter of considerable sacrifice to release Dr. Piper for the time necessary to participate in these Seminars, and as Moderator of Columbus Presbytery, I want you to know how deeply we appreciate what he did for us. There are a few men who could make the contribution which he made. It was a fine service for the Seminary to render to the ministry of our churches. Please accept our gratitude.

Sincerely yours,

(signed)

P. Martin Baker



Copy

University of Dubuque

Dubuque, Iowa

November 3, 1939

Dr. John A. Mackay  
Princeton Theological Seminary  
Princeton, New Jersey

Dear Dr. Mackay:

At the recent Seminar on Faith and Life held on our campus we were privileged to have as one of our leaders, Dr. Otto Piper from the Princeton faculty. I am writing to express to you and the Seminary the appreciation of all the delegates for making it possible for Dr. Piper to be with us.

It is, indeed, a splendid service you are rendering, both to the Church in general and to this area in particular, by providing such a keen thinker and courageous leader for conferences and discussions. Dr. Piper did a fine thing for us all.

I can appreciate that his being away from the campus is a distinct loss to your students, but we feel that having him here was of sufficient blessing to warrant their loss. Please accept our gratitude and extend it to them.

We are anticipating a rich experience under your leadership in January.

Sincerely yours,

(signed) C. Vin White

Dean of the Seminary

Copy

The First Presbyterian Church

Sioux City, Iowa

October 27, 1939

Dr. John A. Mackay, President  
Princeton Theological Seminary  
Princeton, N. J.

Dear Dr. Mackay:

I am writing to you to express the appreciation of Sioux City and Fort Dodge Presbyteries for the services of Dr. Otto A. Piper at our recent Faith and Life Seminar.

Dr. Piper came to us with Dr. George Irving and Dr. William T. Hanzsche, to lead us in a full day of religious discussions. He gave three masterful theological addresses, led us in discussion after each one, and concluded the Seminar with a most piercing and revealing discourse on the religious situation in Germany. He has made an excellent adjustment to the English language, and was in every way a great inspiration to all of our men. I heard several of the men speak of what a privilege it would be to sit under him in the classroom.

Thank you so much for releasing him last week in order that we might have the privilege of his leadership in theological thought.

Sincerely yours,

(signed) Edw. W. Stimson

Chmn. Sioux City Presby. Comm. on Xn.Ed.

COPY

BIOGRAPHICAL DATA

Joseph Luke Hromadka

Born June 8, 1889 in Hodslavice, Moravia

High School (Classic Gymnasium) 1899 - 1907 - Moravia

Theology: 1907 - 1912

University Vienna 1907-8, 1909-10

University Basel 1908-9

University Heidelberg 1911

United Free Church Colloge Aberdeen 1911-12

2 Theological Examinations (corresponding to B.D. examinations)  
1911 March and September

Philosophy: University Prague 1915-18

Ph.D. University Prague 1920

Practical Work:

Minister assistant 1912-18 Moravia and Prague

Army Chaplain 1918

Rector 1918-20

Professor of Theology - May 1920 (Dogmatics, Christian Ethics, Comparative Christianity)  
at John Hus Theological Faculty - University Prague.

Dean of the John Hus Faculty 1928-29 and 1934-35.

Writings

- A. (Major)
1. Catholicism and the Struggle for Christianity - 1925. 300 pp.
  2. Principles of the Evangelical Church of the Czech Brethren - 1927. 100 pp. Officially approved by the Synod (General Assembly) of the Evangelical Church of Czech Brethren.
  3. The Pilgrimage of a Protestant Theologian - 1927. 100 pp.
  4. Masaryk - 1930. 250 pp.
  5. Christianity in Thought and Life - 1931. 450 pp.
  6. Luther - 1935. 180 pp.
  7. Calvin - 1936. 200 pp.
- B. (Minor)
1. Christianity and Scientific Thought - 192 . 40 pp.
  2. Central Principles of Protestantism - 1925. 40 pp.
  3. Jan Karofal (an outline of Karafal's Life and Thought) 1925. 100 pp.
  4. The Meaning of the Bible - 1928. 50 pp.
  5. The Truth as Basic Principle of Theology - 1928.
  6. Dostojciski and Masaryk - 1931. 60 pp.
  7. Highway of Czech Protestants - 1934. 100 pp.
  8. Francis Palotsky's place in Czech National Awakening - 1936. 70 pp.
  9. Masaryk's Torch - 1937. 24 pp.
  10. Men and Programs - 1939. 96 pp.

Editor of the "Christian Review" - 1937-39

This list is exclusive of articles.

COPY

44 Alexander Street  
Princeton, N. J.  
November 25, 1939.

The Rev. John A. Mackay, D.D.  
President Princeton Theological Seminary  
Princeton, N. J.

My dear Dr. Mackay,

I thank you most heartily for your kind letter asking me to indicate my attitude to the Standards of the Presbyterian Church in the U.S.A. Since I was during the last two weeks rather busy because of various lectures and addresses, my reply was delayed, and I wish to apologize for it.

The Evangelical Church of Czech Brethren, of which I had honor to be a member, accepted a basis which in its substance is identical with that of the Presbyterian Church. The Unity of Brethren (Unitas Fratrum), our spiritual mother in the Reformation time, was in many respects congenial to the Reformed type of Christianity, and in the final period of its development (1570-1620) readjusted its theological formulas gradually to the Calvinistic principles.

From the very outset of my academic career I consciously and systematically adopted an attitude of warm loyalty to the Standards of the Reformed Churches, and the more I studied the disintegration of the modern spiritual life the deeper I appreciated the classic doctrine for which they stood through centuries of theological and ecclesiastical struggles. It was my genuine desire to stimulate in my students the same sense of inner responsibility towards the doctrinal heritage of the Reformation as I personally wished to maintain and as I thought indispensable as far as the tremendous task of the Christian Church is concerned.

Before I started to write this letter I reexamined the Westminster Standards (The Westminster Confession of Faith and The Westminster Shorter Catechism, 1647) to be perfectly sure of understanding them. And reading themselves I felt the same joy and respect as I did whenever I studied - during the years of my previous academic activity at home - the Confession of Faith of my own church.

I do not regard confessional formulas of any church untouchable and infallible. However, I feel myself in this respect in perfect harmony with the Standards themselves, submitting myself and my Church to the supreme Criterion of the Holy Scripture. And to be perfectly clear, I wish to add that according to my humble judgement every change of the Confessional doctrine can be orderly attained only by convincing the whole Church through its duly appointed bodies.

This basic conviction for which I stood in the past and hope to stand in the future indicates my positive attitude toward the formula of subscription which is signed by professors who join the Faculty of Princeton Seminary. It is unambiguous and unequivocal combining both the genuine loyalty and the Christian freedom which acknowledges one supreme authority - that of the Divine Word of the Old and New Testament.

In conclusion I wish to thank you for your kind letter of November 17, 1939 - written after my address in the Seminary Chapel. It was encouraging and helpful.

With many greetings,

(signed) very sincerely yours  
J. L. Hromadka

Copy

Bethany Presbyterian Church

Trenton, New Jersey

November 15, 1939.

The Rev. Jehu A. Mackay, D.D.,  
Princeton, New Jersey.

Dear Dr. Mackay:

I want to report to you the pleasure we had in having Dr. Hromadka with us last Sunday evening. We found him to be very delightful personally. His address was on "The Religious Background of the Present Day European Crisis", and he presented it in a way which held the close attention of all. Since then I have received a great many appreciative comments from those who heard him. It is most unfortunate that his own country should be forcibly deprived of the service and influence which he could render.

An interesting side-light was the presence of a number of Czechs. One of my own members who is of Czech background and a teacher in the Junior High School, sang the Bohemian national anthem in the Czech tongue. There was quite a Czech reunion following the service.

With best personal wishes and with kind regards and to the family, I am,

Sincerely yours,

(signed) · D. Wilson Hellinger

COPY

December 1, 1939

TO: DR. MACKAY

FROM: DR. BROWN

RE: HUGH THOMSON KERR, JR.

On my trip to Louisville Seminary to have a conference on Union with the Southern Church and to speak in their morning chapel service, I was met at the train by an old friend, Miss Witherspoon, who is now the Business Manager of the institution. During our conversation she introduced the subject of the general enthusiasm about Professor Kerr. Everything she said was deeply appreciative of Dr. Kerr as teacher and man. She especially dwelt on his influence and power over the students.

Dr. Kerr happened to be presiding at chapel that morning - I was very agreeably impressed with him. In a long visit with President Caldwell, when we discussed everything under the sun, he casually referred to Professor Kerr, and stated that he was a real find; that it would be a calamity if they were to lose him; that they took him the first year as an experiment, promising nothing in regard to the future - indeed, frankly stating that he must not think of the full professorship. They were not far along in the second year before they raised his standing to a full professorship. President Caldwell couldn't say enough in appreciation of his all-around service.

Of course, this was all casual, and there was no suggestion in any way that we had anything in mind or, indeed, that I was particularly interested in Dr. Kerr above any other member of the faculty.

Later on a young student showed me about the place, and I took occasion to discuss with him the various faculty members, as well as matters concerning the dining hall, courses, etc. He spoke of Dr. Kerr with real enthusiasm, and said he was a remarkably good teacher - made the fellows take a real interest in theology.

COPY

BOARD OF CHRISTIAN EDUCATION

October 12, 1939.

Dr. John A. Mackay, President,  
The Theological Seminary,  
Princeton, New Jersey.

My dear President Mackay:

On behalf of the Board of Christian Education may I express our great pleasure at the action, on recommendation of the Curriculum Committee, by the Board at its meeting on October 10th, inviting the Board of Christian Education to contribute to the elective courses of the Seminary a course or courses in the realm of Christian Education. These courses will obviously be of a nature to supplement the instruction given by the Professor of Christian Education in the Seminary. We stand ready to confer with a committee of the faculty, and especially with Dr. Homrighausen, at any time to make the cooperation in these important matters of the Board with the Seminary as effective as possible. It is manifest, of course, that the proposed elective courses must be on a high level of intellectual as well as spiritual content and of a character to give instruction and inspiration as their major aims. Said courses are not to be promotional of the Board's interest as an official agency of the Church. Such promotion must be furthered by other approaches.

Awaiting your pleasure in this matter, I am

Yours sincerely,

(signed) Lewis S. Mudge

Acting General Secretary

COPY

November 13, 1939.

The Reverend E. Graham Wilson,  
The Board of National Missions,  
156 Fifth Avenue,  
New York City.

My dear Graham:

At the last meeting of the Curriculum Committee of our Board of Trustees I was given permission to write you concerning a project which has been in my mind for some time, and about which I spoke casually to Arthur Limouze a few weeks ago.

I have been most eager since coming to Princeton to establish close relations between the Seminary and the great Boards of our Church in such a way that the Boards could orient the Seminary with regard to the Church's needs and the Seminary serve the Boards in equipping men to meet these needs.

The question I wish to raise is whether the National Board would consider sponsoring a special elective course in this Seminary in which outstanding representatives of the Board would present to our students some of the major problems which the Board is facing. The emphasis and the matters dealt with could vary from year to year. For example, during one year the problem of work among the colored people, involving the whole racial issue, and the problem of rural work might be specially dealt with. Another year the emphasis might be upon the problem of extension work in the great cities, the Jewish problem, or the Indian problem.

This year the Foreign Board is sponsoring such a course. All that we would require would be that the course be so taught as to have academic standing, a special bibliography being given, special readings required, with an examination at the end of the course. The Board of Christian Education has already expressed its interest in the idea. I do hope that a similar relationship can be worked out with the National Board. I am enclosing a copy of the course being given by the Foreign Board.

If I could possibly hear from you before December 1, I could bring the matter before our Faculty which meets on the 2nd and our Trustees' Committee which meets on December 5.

With warm personal regards,

Yours very cordially,

JAM:ecf  
ENC.

John A. Mackay.



COPY

Board of National Missions

November 16, 1939.

Rev. John A. Mackay, D.D., President  
Theological Seminary  
Princeton, New Jersey

My dear John:

I have your letter of the 13th and am much interested in the project regarding which you write. I think the Board would approve such a plan. We have often discussed the possibility of training the students in our seminaries more effectively along National Missions lines and the project which you suggest is definitely and constructively along this line.

I would be glad to hear from you further or talk with you some time about the whole matter. Would you stop in and see me or Hermann Morse about it the next time you are in the building? I presume you have in mind a course during the next seminary year. Would such a course come the first or second semester? Would it run parallel with the courses to be given by the Board of Foreign Missions and the Board of Christian Education, or do you plan to have one course each semester?

Awaiting further word from you, or, better, hoping to have an opportunity to talk with you, I am, with kindest regards,

Sincerely yours,

(signed) E. Graham Wilson.

THE SIGNIFICANCE OF BRUNNER FOR OUR GENERATION  
Rev. Holmes Rolston, Th. D.

Dr. Emil Brunner, professor of Theology at the University of Zurich and guest professor of Theology at Princeton Theological Seminary, has been invited to lecture at Union Theological Seminary, Richmond, Virginia, during the Sprunt Lectures February 19-25 of this year. He has announced that he will lecture on the subject of Revelation. As the action of the Seminary in inviting Dr. Brunner has called forth some protest within the church (Mecklenburg and Concord Presbyteries, it seems appropriate at this time to call the attention of the church as a whole to the significance of Dr. Brunner as a Christian thinker today.

Dr. Campbell Morgan has often said that the critics of the New Testament could always see the fly on the barn door but that they usually managed to fail to see the door. By this he meant that as they approached some great passage of Scripture they were apt to become so concerned in their search for some minor discrepancy which they thought they might find in the passage that they failed to get the message of the passage as a whole. In a similar manner it is important that when Dr. Brunner comes to visit our church we shall not exhaust ourselves in seeking criticisms that may be made of some of his positions and for this reason fail to see the importance of his total message for our age.

During my fellowship year at Union Theological Seminary I had a number of intimate conversations with my beloved professor, Dr. Thomas Cary Johnson. During one of these conversations he said to me with more feeling than he usually permitted himself to display, "Rolston, I don't know just when it will come but I am perfectly sure that some day there will arise a movement that will deliver England and Scotland from the Ritschlian theology that for the present seems to be dominant there." Neither Dr. Johnson nor I knew it, but at the time that he spoke Brunner was writing his Mediator. And in the providence of God, Dr. Emil Brunner was destined to be one of a small group of men who arrested the movement that theological thought had taken for a hundred years and called Christian theology back to a supreme concern with the Word of God as it speaks to us from the Bible.

An illustration of this is found in the experience of Dr. H. R. Mackintosh. My fellowship year of work under Dr. Johnson was followed by a year in which I studied under Dr. Mackintosh at New College. While I did not agree with him in all his positions I had a profound admiration for this great and good man who represented in a modified form the Ritschlian theology at its best. I studied under him the theology of Schliermacher and Ritschl and came out of the year with a fairly accurate knowledge of the attitude of Dr. Mackintosh to these two men. Last winter while at Princeton I read Dr. Mackintosh's Types of Modern Theology.

This book is a survey of the thought of a number of men who have stood outside the beaten pathway of theological thought. Schliermacher and Ritschl were among them. The book represented the final conclusions of Dr. Mackintosh's thought. As a matter of fact its actual publication came after his untimely death. But the utterly amazing thing to me in this book was the change in Dr. Mackintosh's point of view after he had come into contact with the criticism of liberal theology that came from the pen of Barth and particularly of Brunner. He quotes from Brunner constantly and almost always with approval. It is not too much to say that through his contact with these men Dr. Mackintosh had been led to break with his old point of view and to be brought closer to the standpoint of the Reformation with its supreme concern that the Message of the theologian should flow from his understanding of the Word of God. In Dr. Mackintosh's case at least the prophesy of Dr. Johnson had been fulfilled.

What Brunner's books did for Mackintosh they have done for others. Through his writings the liberal point of view that seemed dominant fifteen years ago has received its most searching criticism and the Word of God has been exalted as the true source of theological thought. This is the basic significance of Brunner for our generation. But we can illustrate his positive contribution to the theological situation today by a brief consideration of three of his major works.

At the heart of all theology, there is our doctrine of God. As Dr. Johnson used to say so often, "If God has ever touched this world at all, He has done it through Jesus Christ." For this reason it is true that the central part of the message of any theologian is to be found in his doctrine of the person and work of Christ. From this point of view it is significant that Brunner's most influential book is *The Mediator*. The theme of this book is expressed in the words of Paul. "There is one God, One Mediator also between God and men, himself man, Christ Jesus who gave Himself a ransom for us all." (I Timothy 1:5). By many scholars Brunner's *Mediator* is considered the greatest work on the person and work of Christ that our generation has produced. No one can read it, as with a spiral motion it draws closer and closer to the heart of the Gospel, the expiatory sacrifice of Christ on the cross, without feeling that Brunner has given classic statement to the faith of the church in her crucified Lord. I think it was Dr. Mackintosh who, after reading the book, said that the Christ of Brunner was the Christ of the Reformers, the Christ of Chalcedon, the Christ of Paul, and of John. And even Dr. Craig in *Christianity Today* is forced to admit that the ideas of Brunner concerning the person and work of Christ are deeply Biblical and profoundly true.

The major criticisms that are directed at Brunner just now usually center in his view of the nature and extent of the inspiration of the Scriptures. It would, of course, be presumptuous for me to attempt to state for him Dr. Brunner's view on this subject. He is to lecture on the subject of "Revelation" during the week of lectures at Richmond. Brunner, himself, has stated that his views on this subject have changed considerably in recent years. But we should not pass over this point without taking time to realize that it is from the pen of Brunner that the idea of revelation so long

dominant in liberal theology has received its keenest criticism. Liberal theology has sought to do away with the unique nature of Biblical revelation and to reduce the revelation of the Bible to general truths that might have been discovered in the religious consciousness without the aid of a Word of God. Against this process, Brunner has marshaled all his scholarship to show that revelation comes through the Word of God spoken in history, through the prophets and the apostles, and supremely in Jesus Christ. One may disagree with his view of inspiration but he should not criticize it without at the same time appreciating Brunner's supreme service to Christendom in calling theology back to the Word of God that speaks to us from the Bible.

Brunner's second major work is *The Divine Imperative*. This is a study in Christian ethics. In that great series of books, the Oxford Conference books on Church, Community and State, it is brought out again and again that the question before the church today is whether or not the church can speak a word that is relevant to the great issues with which mankind is struggling today. The contention within these books is that the Christian faith is not so much in danger of being denied as of being ignored because of its seeming inability to speak a word that is relevant in the life and death struggle in which society is engaged. In such a situation it is highly significant that Brunner has given us a major work in which he has sought to face the problem of the Christian life in this present world. In this book Brunner has sought to range through the whole realm of Christian conduct and to give the bearing of the Word of God spoken in Christ on the issues with which men and women are actually struggling in the midst of modern society. In this attempt he has written freely and frankly and it is certain that no man can express himself on all of these highly controversial issues without taking positions that some people will find objectionable. But in our criticism of the details of the way in which he has carried out his task we should not fail to be glad that he has had the courage to attempt this task. And we should not forget that the failure of the church to deal seriously with these issues means the failure of the church to speak a word that is relevant to the world situation today.

Brunner's third major work will be published in England in a few months. This book is a study in anthropology. It is an attempt to state the Christian view of the nature of man. I do not know this book. All that I have read is his essay on the same subject in the Oxford Conference book, "The Christian Understanding of Man." But again I would call the attention of the church to the utter seriousness of the issue that is faced here. The world in which we live today is divided into three great armed camps and the root difference between these three sections of humanity is to be found in their understanding of the nature and purpose of man in our universe. There is the Fascist understanding of man as it is expressed in various forms in Italy, Germany, Japan and other countries. There is the Marxist understanding of man that lies behind the social upheaval in Russia. Over against these there is the Christian understanding of man. The root objection to these false systems is that they are based on a false theology and on a false anthropology. Both Fascism and Communism proceed on assumptions concerning the nature and destiny of man that are irreconcilable with the Christian faith. But we can only fight a false anthropology by proclaiming the Christian anthropology. It is therefore with a true understanding

of the desperate need of our age that Brunner has given himself to the attempt to state the meaning of our world of the Christian understanding of the nature of man as born in sin but destined to become the redeemed child of God.

What those of us who are in the Southern Presbyterian Church are able to get from Dr. Brunner will depend very largely on the attitude that we take toward him. We can come to him in the realization that we are in the presence of a man of God and in the conviction that God has a message to speak to us through him. If we do this, we will listen to him in the hope that through him we will be given a clearer grasp of our duties as Christians in the modern world. This does not mean, of course, that we will accept everything he has to say. With Brunner as with all men we need to remember the scriptural injunction, "Prove all things, hold fast that which is good." It does mean however, that we approach him in an attitude of mind that makes it possible for him to give us his message.

Rockbridge Baths, Virginia

WOULD SHUT THE DOOR AGAINST ONE OF GOD'S GREAT

Two Presbyteries of the North Carolina Synod have expressed regret that the Union Theological Seminary at Richmond, Virginia, sponsored by this Synod and that of Virginia, should have invited Dr. Emil Brunner, the internationally known theologian of Switzerland, to lecture at that institution.

They would have the doors of this Seminary closed against his coming even though Dr. Brunner is guest professor at Princeton Seminary this year, a historic Presbyterian institution.

It was the good fortune of some of us to share with Charlotte ministers some while ago the unique privilege of hearing this eminent thinker and great Christian believer and statesman in an address and round table discussion in this city.

In response to some questions asked by the ministers, Dr. Brunner said frankly he did not believe in the verbal inspiration of the Scriptures, that he was scientifically an evolutionist, that he questioned the account of the creation as given in Genesis and that the Bible was abundant in errors of various sort.

To him the principal purpose of theology is to bring men under the mastery of the divine will as revealed in Christ, and not merely to muddy minds with dogmas and theories, so many of which could be proven to be untenable in point of fact.

Members of the Presbyteries petitioning Union Seminary to keep Dr. Brunner away from that institution have been manifestly shocked over his views on the question of what is theologically known as the "verbal inspiration of the Scriptures," the point being made that such a view is not in accord with "the historic position of the Church."

The Confession of Faith, in its statements on the Word of God, sets forth that the Bible as now found in the canon represented in the King James version, is the revealed will of God, that "the heavenliness of its matter, the efficacy of its doctrine, the majesty of its style, the consent of all its parts, the full discovery it makes of the only way of man's salvation, give evidence that it is the word of God."

Presbyterian ministers and elders, when they are ordained, are asked to acknowledge that they accept the word of God as the "only infallible rule of faith and practice," and they declare that they adopt the Confession of Faith and catechisms of the church as "containing the system of doctrine taught in the Holy Scriptures."

They may interpret the word "infallible" as meaning verbally inspired, although no such words are found in the Confession, and verbal inspiration is only a deduction from the word "infallible."

What do they mean by verbal inspiration? They mean as we see it that when the writers of Scripture wrote their books they were led to use the very words the Holy Spirit guided them to use, so that

the divine mind might be accurately revealed, since thoughts cannot be revealed except by words.

This is a highly theoretical view, and to Dr. Brunner it seemed beyond the truth.

Perhaps we may wish to agree that the very autographs of Moses, David, Isaiah, Paul and John, as the books left their hands, were verbally inspired.

But no one has seen any of these original autographs since the first century A. D.

All we have are copies of copies, many generations of men transcribing the Bible from former copies. Is it not theoretical to say that we base our faith on the original writings?

Dr. Brunner thinks that the divinity of the Bible will prove itself to one's own experience. To the Swiss theologian that seems enough.

Dr. Brunner might well ask, Where are the original autographs? Do the very words they use convey the same meaning they did when they were written? What shall we do with the 3,000 variations in the different copies we have? May we not say that those variations do not affect the Bible in its main statements and leave it to God to guide men in their own faith and life?

These are those in the bounds of both these protesting Presbyteries who believe in the pre-millennial theory of the Second Coming of Christ.

They will look in vain in this same Confession of Faith for confirmation of such a belief, for the Confession teaches that when Christ comes, there will be a general resurrection and a general judgment and assignment of men to their future eternal state.

No mention is made of the millennium. Those who hold this pre-millennial view might conceivably be accused by those of opposite opinion of having abandoned the "historic position of the Church" as strictly taught by the Confession.

In the light of all of this and in no spirit of dogmatic criticism of those ministers who are unable to bring themselves to see along with Dr. Brunner and many another eminent modern theological thinker and sincere Christian believer, may it not be suggested that, even in ecclesiastical circles, a heavenly vision of tolerance may be needed in these days, and friendliness instead of positive enmity toward the opinions of good men which are at variance with those of other men who are also good?

Dr. Brunner is a devout Christian, as great a theologian as contemporary times have produced, a winsome lecturer, a

a profound teacher and a shining witness in a land now overshadowed with a recrudescence of paganism, speaking always with a cool, clear, emphatic, unwavering voice for the religion of Christianity.

May we not allow him the liberty of using his superior talents and sparkling personality for such a ministry instead of insisting that he be pressed into our own moulds of thinking!



Charlotte, North Carolina

January 28, 1939

I managed to scrape up two copies of the editorial about which you so kindly wrote and hope you have received them by this time. I discovered when I investigated that there were no additional copies of that particular issue available, but I went to our secondary files and tore those few sheets out for you. Of course there will be no charge.

I understand that the Observer has been taken to task by the Christian Beacon for having meddled into this controversy, that organ seeming to be of the opinion that a secular paper should not trespass upon these religious grounds. I have a feeling, however, that if the editorial had been to its way of thinking, perhaps the infringement would not have been so resented.

I had the good fortune to be one of two laymen to hear Dr. Brunner when he addressed the ministers of Charlotte and felt then, and still feel, that I was in the presence of the greatest creative thinker with whom I have ever collided. The meeting impressed me as being unusually good mannered and good-willed. I sat by Dr. Nisbet during the three hours of Dr. Brunner's address and forum, interchanged opinions with him freely during the discussion and sensed no sort of resentment on his part at anything Dr. Brunner said or any opinion he expressed. I was amazed to see that he was the one who made the protest in the Presbytery.

Dr. Brunner went from here to Due West for similar conferences and also preached on the Sabbath. I have seen Dr. R. C. Grier twice since and he was very positive in his view that everything he said down there was acceptable without challenge or contest. It may be of interest to you to know that the action of the two Presbyteries were, I am informed, inspired by Dr. Robertson of the Columbia Seminary.

It seems to me that the cleavage between a more liberalized theology and the traditional acceptances of the past is definitely and, perhaps, swiftly coming to a head in the bodies of Presbyterianism in the south. While like you no doubt I was born on the traditional side of the barricade, my sympathies and convictions are strongly leaning to the view that, after some fashion or other, the thoughts of men like Dr. Brunner must prevail if the Christian faith is to win in these disturbing and chaotic days.

Please pardon the ungallant length of this letter, and with very kind regards, I am

Sincerely yours,

JULIAN S. MILLER  
Editor of The Charlotte Observer

New Orleans

January 24, 1939

It gives me pleasure to reply to your inquiry concerning the impression made by Dr. Brunner.

Mrs. Ogden and I found him a most delightful guest in the home. If you ask her, she will say that I was intoxicated during those two long-to-be-remembered days.

He addressed a group of Protestant ministers at luncheon, and was heartily appreciated by them. He preached in Napoleon Avenue Church to a large congregation on the subject of "Prayer," and I am sure that no one left the building without a new and deeper realization of the significance of prayer. He spoke to a joint gathering of young people in the St. Charles Avenue Church most effectively on the governmental crises that are in the world today.

His truly Christian spirit shone through all that he said and did. I thank you for giving us the privilege of having him in our Church and in our home.

Very cordially,

DUNBAR H. OGDEN

Letter sent to Hunter Blakely

January 14, 1939

Decatur, Georgia

Dr. Oglesby has turned over to me your note asking about Dr. Robinson and Dr. Brunner and their different viewpoints. I am glad to answer this to the very best of my ability.

Dr. Brunner made a wonderful impression on us all here and we will be more than glad to have him come back again any time. I have written fully of all this for the Presbyterian of the South and I understand that my article will be in next week's issue. What I wrote there will answer a part of your question fully and I do not dwell on it here. As to the other section of your inquiry I am writing more fully here although I do not know whether it would be right to say that Dr. Robinson "attacked" Dr. Brunner's position. They did differ definitely but I think you will get at the facts fairly well by reading what follows.

Dr. Brunner spoke very frankly and I suspect more freely than he would have in a more public audience, though I do not recall that he asked us not to quote him. He had no announced topic and did not speak at great length. He was soon in the midst of an informal presentation of his general position, - he has what I would call a "living theology" as distinct from a hard and fast and fixed creed. He seemed absolutely sound on fundamentals and in more than one way showed the present trend away from humanism and toward an acceptance of revelation in the Bible and in Christ. He seemed to feel that American Presbyterianism was in danger of fatal mistake unless we came to his position. In fact he said that we were "doomed" if we could not escape a literalism which Dr. Mackay at Princeton was having to fight.

Brunner said that we had done nothing in theology for years because of this repetition of old phrases without thinking things thru freely for ourselves. He said that he accepted the methods of Biblical criticism and that he even went so far as to accept certain of their conclusions. He did not seem to urge any particular attitude as to this result or that, - what he was insisting on was ~~that~~ that we ought not to fear or to condemn the scholarship which used the method of Biblical Criticism. It seemed to me that he spoke very frankly about Princeton although he did it in a good spirit and of his own free will. I do not recall whether a part of this came in response to Dr. Robinson's questions or whether the exchange between the two of them came after such direct references to Princeton. I do not know that that is important, - neither man seemed to have anything to hide and I do not think there was any real feeling at the close. Dr. Brunner said that not even Warfield was a real theologian because of this handicap which American Presbyterianism had suffered. Dr. Robinson tried to show that there was scholarship which was still very fundamental, - I suppose we might write that word with a capital. He asked Brunner about some man whose name I do not recall and Brunner said instantly with a shake of his head, "I never heard of him." I believe that it was then that Robinson thanked Dr. Brunner and emphasized the statement that what Brunner had to say was at least illuminating. I gathered that Robinson felt that we had learned how terrible Dr. Brunner's position really is, - although he did not say this in so many words. Robinson closed his part of the give and take by saying something to the effect that he would have to stop since Brunner "was our guest."

My memory of it is that Brunner himself brought up the matter of "foundations" and evidently he had Princeton in mind. Not a great deal was said about this but it was very clear that here was a head-on collision between the literalist or standpatter and the man who is willing to learn for himself under the guidance of a living Spirit who will guide us in understanding the Word as He

guided those who first wrote it down. It was in this connection that Brunner used the expression, "A Creed is not so much an object of faith as it is an expression of faith." This, he said, must be true unless one were willing to be a Romanist. I may be mistaken in recollecting that Brunner himself brought up the matter of Princeton and its founders. At least one brother with whom I have talked as I write this insists that I am and that Robinson brought it up. That may be correct. In any case this brother thinks that Robinson meant to say that Brunner's remarks were illuminating in the sense that they revealed the real truth about Princeton. Princeton has been claiming that she stands for the old when at least a man (Brunner) comes along who is frank enough to tell us the real truth! This brother who was there and has a right to speak does not agree with Robinson, you will understand. He is trying to recall exactly what happened and he is trying to interpret what was in Robinson's mind.

You will remember Dr. Sledd of the Emory Faculty. It was at about this point that Dr. Sledd piped up in his rather shrill voice and said, "Dr. Brunner, why are you thrashing over that old straw? I've been teaching my boys in Emory the things you seem to stand for for over thirty years!" Sledd actually named certain things such as the Johannine authorship of the Fourth Gospel and the Mosaic authorship of Deuteronomy and maybe one or two other points but, of course, Brunner was not discussing even such details as that. He was simply saying that unless we were willing to be lovers of truth above all advocacy of some particular position there was no hope for us. Robinson said, or implied, that Princeton was unfaithful if she accepted Brunner's position but Brunner stood his ground and to my mind came off with flying colors, - altho that is a matter of opinion.

I have just had a note from Dr. Brunner in which he expresses his pleasure over his visit thru the South. He told me again and again that he found something among us that he did not get elsewhere and that this was, in a very definite sense, "his country." I have sent Dr. Brunner a copy of what I wrote the Presbyterian of the South, but, of course, he knew nothing of my writing until after my paper was in Dr. Thompson's hands. If there is anything else I can do in this connection please command me.

Yours cordially,

D. P. MCGEACHY

P. S. Mecklenburg Presbytery (see Charlotte Observer) has quite an account of Mecklenburg's letter to Dr. Lacy protesting Brunner's speaking at Union. They say Brunner does not accept verbal inspiration, does not believe a thing simply because it is written in the Bible, thinks the Bible is mistaken in its account of creation. A number protested but the letter was ordered sent.

December 24, 1939

Winston-Salem, N. C.

I wish to express to you our appreciation of your allowing us to share Dr. Brunner with you. His coming was a great blessing to us all. I am sure you found him so too.

He referred with deep appreciation to many points of view he had clarified in talking with you.

With kindest personal regards and all good wishes, I am

Cordially yours,

J. R. Cunningham

Letter to Dr. Hunter Blakely

January 11, 1939

I arranged a supper meeting for Dr. Brunner with the faculties of Columbia and Emory Theological Seminaries. Though Dr. Richards asked me to be present I did not attend since my brother was in the city and was leaving the next morning. Hence I missed the attack of Dr. Robinson. Dr. McGeachy told me something of it and I gathered it was on Dr. Brunner's position with regard to inspiration.

Dr. Brunner made a splendid impression wherever he went. I heard him four times and was with him practically all day. He seems to be tireless and has one of the most radiant Christian personalities I ever met. If Brunner is a Barthian, then I am one too without having known it before. I wish to thank you again for this priceless privilege of being with such a man as Dr. Brunner.

Sincerely yours,

STUART R. OGLESBY

Letter to Dr. Hunter Blakely

January 20, 1939

Birmingham, Alabama

It is with pleasure that I report on the impression made by Dr. Brunner while in Birmingham.

We had a luncheon with about thirty ministers, the first day he was here. We kept him until three o'clock and were intensely interested in what he had to say. That night we had an open meeting at the Sixth Avenue Presbyterian Church and we filled the Sunday School auditorium to overflowing. The next morning he addressed one hundred of our pastors with a forum following.

I think I can say without hesitation that he created as fine an impression as anyone who has been to our city in a long time. The very thing that some of our ministers object to, particularly one of our chief heresy hunters in Charlotte, North Carolina, was possibly the most stimulating contribution he brought to our city; and that was, a theology that holds to the fundamentals of our faith and at the same time is open-minded to the findings of science and the biblical criticism. Instead of classifying this position with modernism, I think we would recognize it as the most effective opposition to modernism that can be put forward.

I feel sure that the ministers in Birmingham would be delighted if Dr. Brunner would decide to remain permanently in this country. The contribution of his point of view is much needed. While he may not be as well known as Karl Barth, I think his position is possibly more easily understood and his concept of the Kingdom of God is more closely aligned with the affairs of this world than is Barth's interpretation.

Cordially and sincerely yours,

JOHN M. ALEXANDER

Letter to Dr. Hunter Blakely

No date

Dear Dr. Mackay:

I am sending this card to thank you for arranging to have Dr. Emil Brunner visit us in Staunton. He was the finest Christmas present you could have sent. The impression he made on Staunton was splendid.

I was fortunate enough to have several opportunities of talking with him rather intimately and I increasingly appreciated his greatness.

I am deeply disturbed about his uncertainty as to his staying at Princeton. If there is any way in which we can help in the effort to keep him here, please call on us.

With warmest Christmas greetings to you and Mrs. Mackay,

HOLMES RALSTON



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

June 26, 1939

Dr. Robert E. Speer  
Rockledge  
Lakeville, Connecticut

My dear Dr. Speer:

I had hoped to see you after the procession on Tuesday, but we missed each other somehow. I was unable to go to the luncheon because of an engagement with the Synod of Pennsylvania for which I had to hasten away immediately.

What a joy it was to see you seated on Tuesday morning on the other side of the platform across the tigers and among the lions. I felt angry, however, because of two things. Dean Eisenhart's presentation of you was totally inadequate, and the University would have done itself much greater honor by conferring its major degree on one of its most distinguished sons. Nevertheless, I rejoiced in the recognition by your Alma Mater.

I do hope that you had a joyous time across the water, although the visit was so short. You were wise in going early in the summer rather than later, although we missed you at Commencement time. All went well at Commencement and at the General Assembly. An immense throng crowded the University Chapel. Dr. Kerr gave a splendid address which we are publishing in the Bulletin. Professor Green of the University thrilled the Alumni at the Monday evening banquet by a magnificent talk on "The Gospel and the Man of Today." This address also is being published in the Bulletin.

Dr. Laird, Dr. Nye Hutchison, Dr. Homrighausen and myself appeared before the Standing Committee of the General Assembly. The Committee voted twenty-two to two to recommend Dr. Homrighausen for confirmation. When the report came before the General Assembly the matter went through with only one or two noes. The spirit of the Assembly was in every way encouraging and I felt that we had weathered another milestone on our road.

This evening our Ministers' Conference begins. We have been alarmed at the news regarding Dr. Kuizenga. He was to have taught one of the courses, but word has come that he is in a hospital in Grand Rapids and will have to rest up there for four or five weeks. He has been running apparently a very high blood pressure. Dr. Piper at short notice is taking his place and will deal with the theme, "Hindrances to the Acceptance of the Gospel in the World of Today."

Dr. Robert E. Speer

- 2 -

June 26, 1939

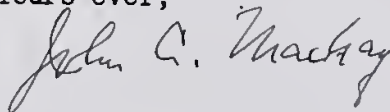
Prospects are good for next year. In all probability we shall not have such a large group of graduate students in view of the fact that Dr. Brunner will not be with us. Our Junior class, however, promises to be very satisfactory both in number and in quality.

Next week we hope to have our vacation in Vermont. I am taking on no engagements during July and August as I want to give these months to study and the preparation of the Croall and Sprung Lectures.

I hope you have a very happy summer. Give our warm regards to Mrs. Speer and all the members of the family who may be reunited at Rockledge.

With affectionate regards,

Yours ever,



JAM:F

John A. Mackay

THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PRESIDENT'S OFFICE

December 7, 1939.

Dr. Robert E. Speer,  
Rockledge,  
Lakeville, Connecticut.

My dear Dr. Speer:

I am greatly concerned to know how it has fared with you since you left us here. Just before the dizziness took you in the pulpit I was writhing in an agony to get more air into the Chapel. The atmosphere was becoming literally terrible. What apparently happened was that Mr. Loos had had to shut one or two of the windows because of the objection of some of the audience. That is always one of our problems in Miller Chapel. Only two of the windows open from the top apparently. These had been opened before the service began. But, as I have said, objection had been taken to the entrance of the fresh air. From the beginning the heat had been shut off but the large audience and closed windows brought about the condition which caused you to swoon. On the other hand, some of your friends feel that there may have been more than the charged atmosphere. You have clearly been overdoing your strength. I know that Dr. Finney felt that way very strongly. Now I do hope that you will reduce your schedule of engagements even though it means that these latter days of apostolic journeying be curtailed. I hear from all quarters - north, and south, and west - what your words are meaning to innumerable audiences. But the Church and nation cannot spare you in this hour. Still less can Princeton Seminary in her throes of development. Dr. Piper thrilled me recently with his account of your addresses out in the Middle West. Such account rejoiced me as it rejoices many others. But allow the united voice of your friends to plead with you that you take the tasks of retirement more lightly or at least that you change your journeys from now on for the barn loft, surrounded by your beloved tomes and the fruits of your book-binding craft.

Tuesday was such a full day that I had scarcely time to talk to you or to other friends who came. So much, too much, perhaps, was packed into the day. From 10 to 12:30 there was an important meeting of the Curriculum Committee of the Trustees in Alexander Parlor. That was followed by a lunch down home with the members of the Committee and the Department heads of the Faculty. Mrs. Mackay had another little lunch of her own in the living room for the Miss Gilmors and some other ladies. Then followed immediately the Memorial Service, and the Trustees meeting. There were so many friends at the Memorial Service whom I should have liked to greet and linger with but it was not possible. On the other hand, it was a glorious service. I had given a good deal of time and thought in preparation for it and the results were more than rewarding. I am having prepared for Mrs. Stevenson a complete folio of letters which came to me from individuals who were not able to attend in which they expressed warm sentiments regarding Dr. Stevenson, and also the list of organizations that were represented at the gathering.

In regard to the campaign under the leadership of Marts and Lundy, my early thoughts were like yours, exceedingly chary of the whole thing.

On the other hand, I felt that Dr. Brown's ardour was being chilled by my attitude and so I have been willing to defer my judgment to those who have had more experience in such matters, and especially to the business men on our Committee. The other day Dr. Brown and I spent two hours with Mr. Howard Pew, President of the Sun Oil Company. Our interview with him greatly encouraged us. He has virtually promised to do something worthy in connection with the student center building, and also promises to give us at least as much as he did last year, that is \$2,000.00 for our current budget. I was talking the other day with a gentleman with whom I have been in touch who informed me that he has left his entire fortune to the Seminary. It will amount to, I believe, somewhat under half a million dollars. On the other hand, it is being put into trust funds and nothing will be available until the death of grandchildren, which may be forty or fifty years from now. But some day there is going to be a wind-fall for the campus. Some future President of Princeton Seminary will fall happy heir to this.

Now about our Curriculum Committee meeting. You will be interested to know that I was able to submit to the Committee the requirements drafted by the Faculty for the institution of the Doctor of Theology degree next September. We have been working at the matter in the Faculty since the beginning of this school year. This I feel to be a great step in advance. We can now get down seriously to the problem of preparing young men to be teachers in our Church colleges and our seminaries who shall have a preparation in keeping with our tradition and worthy from a scholastic standard of the best institutions in the country. You will also be interested to know that the Committee agreed to commend to the Board of Trustees that Hugh Thomson Kerr, Jr. be invited to become an Associate Professor in the Seminary. He spent a day with us here on the campus lately and I was delighted with him. At the Committee meeting in October I had been instructed to get into touch with him. I am convinced that he is one of the men of greatest promise in the country at the present time. We have told him that promotion will not be automatic, and that for the future everything would depend upon himself as to the impression he made as a teacher, as a writer, as an interpreter of Christianity to the Church and nation. He has recently published, as you know, a Compend of Calvin, which is a very fine piece of work. I am sending you a number of documents which the Committee had before it, among them an exchange of correspondence between Dr. Armstrong and myself. Dr. Armstrong has expressed his willingness to retire and the Committee has accepted his resignation. I ought to say that he feels in the happiest and kindest mood so that what might have been a difficult and unpleasant task has had a very happy ending. Dr. Armstrong will go upon half salary until his pension is due, and will render some service to the Seminary teaching graduate courses, in return for which he will continue to occupy his house, which I ought to say we do not need at the present time.

The Committee was unanimous in agreeing to recommend to the Board that Dr. Piper be elected to the Chair of New Testament. Among the documents I am sending you, you will see his academic record, a list of his writings, and also a series of testimonials regarding him. He has been making a supreme contribution to the thought and life of the Seminary and, I am glad to say, to the thought and life of the Church in these last years.

The Committee further agreed to recommend that Dr. Kuizenga be elected

to the Charles Hodge Chair of Systematic Theology. This, I think, is a very happy idea. Dr. Kuizenga has taught theology and I know has wanted to teach it again. He has had the dream for a long time of putting into writing before the end of his days his reflections upon the whole field of Dogmatics. If the Trustees approve his election, he will have an opportunity to do so during the remaining seven years of his life. You will be glad to know that his health and vigor are now becoming fully restored after the sore experiences of the summer.

The Committee further decided not to continue the services of Dr. Bronkema. I have come to the conclusion that Dr. Bronkema could never expect to be elevated to a full professorship with us here. I therefore felt we ought not to encourage him to continue. He is a good man, but has some very serious limitations in the way of voice and personality, organizing ability and didactic skill. To the Chair occupied at present by Dr. Kuizenga the committee agreed to recommend to the Trustees that Dr. J. L. Hromadka be elected as a guest professor. Dr. Hromadka, as you know, was Professor of Systematic Theology in the University of Prague. He is a most distinguished man and is making an admirable impression in the Church and in Union and Princeton Seminaries where he has been teaching recently. Dr. Kuizenga has been eager to have him help him during the next semester and Union has been willing to let him go. We can, therefore, for \$500.00 more dollars take Hromadka right over and have him help Dr. Kuizenga during the rest of this academic year. When the Czech situation clears Dr. Hromadka will desire to return to Czechoslovakia. In the mean time, members of the Committee felt that we have an unusual opportunity to have him upon our Faculty. Dr. Hallock Johnson, for example, said that he had the impression that we ought to do what scientific societies are doing at the present time. Thus in our Department of Theology we shall have a well rounded-out group: Dr. Kuizenga representing the American - Dutch tradition, Dr. Kerr the American - Anglo-Saxon and Presbyterian tradition, and Dr. Hromadka the tradition of a devoted Reformed group in central Europe. I ought to add that Hromadka has been a pupil of D. S. Cairns of Aberdeen twenty-five years ago.

This letter will help to keep you in touch. You will be glad to know that the Faculty situation has been very good this year. Every one is very cooperative. Our appointment of Department heads has been a great advance, and now the Departments are beginning to vie with one another to make progress.

But now I must bring this rambling letter to a close. I hope it will reach you in the barn and not in some Pullman or hotel bedroom!

May Christmas when it comes be a very happy one for the whole Speer household. With loving regards from us all to you all,

Yours ever,



John A. Mackay.

over

P. S. Thank you for your letter which arrived after I had dictated this letter. Dr. Robbins gave me the manuscript of his address. I had my secretary take down your address stenographically. It was difficult to get it at points, especially in the matter of proper names. I am asking her, however, to forward to you the version she got. It will provide you with a basis for writing it out, and perhaps save you some work.

We have decided to devote a good part of the next number of the Bulletin to material dealing with Dr. Stevenson, so I would appreciate receiving your address in corrected form as early as you can conveniently let me have it. It will be all right if I receive it by the 20th of this month.

*J. H. P.*

FILING DEPT.  
1269-1  
OCT 23 1935  
SECRETARIES

118

The Special Committee on the next President of Princeton Seminary met at the call of the Chairman in the Old Oratory, Alexander Hall, Princeton, New Jersey, on Tuesday, October 8th, at 12 o'clock noon.

The meeting was opened with prayer by the Chairman.

The following members were present, Dr. Laird, Chairman, Dr. Mudge, Secretary, Dr. Stewart Nye Hutchison, Dr. W. L. McEwan and Mr. Paul C. Martin.

Excuse for necessary absence was presented and sustained from Dr. Robert E. Speer.

The Chairman and Secretary made verbal report of their conference at Princeton on Thursday, September 19th, with Dr. John Mackay as requested by the Committee. The note attached to the Minutes of the meeting of this Committee on Thursday, September 19th, sets forth sufficiently the essence of said conference.

The members of the Committee reported the results of the canvass made by them of the members of the Board of Trustees which was directed at the last meeting of the Committee. While these reports in the aggregate showed a considerable preponderance of sentiment in favor of the nomination of Dr. John Mackay, the Committee was unanimously of the opinion that it was not justified in putting his name in nomination at the present time. The Committee, therefore, requested its chairman to report to the Board at its meeting on Tuesday, October 8th, that the Committee was not yet prepared to make a nomination, although it had been pursuing its work with earnestness.

The Chairman and Secretary were authorized to confer in the near future as to further procedures and an adjournment was had subject to the call of the Chairman.

Lewis S. Mudge,  
Secretary.

1936

The Special Committee of the Trustees of Princeton Seminary on Next President met on Friday, February 21st at 10.30 in 514 Witherapoon Building.

FILING  
1267-1

The meeting was opened with prayer by Dr. Laird.

The following members were present, Dr. John B. Laird, Chairman, Dr. Lewis S. Mudge, Secretary, Dr. Stuart Nye Hutchison and Dr. Robert E. Speer.

The Secretary reported having sent the following wire to Dr. William L. McEwan and Paul C. Martin, Esq.

"LAIRD SPEER HUTCHISON AND UNDERSIGNED FIND IT POSSIBLE TO MEET BY OFFICE FRIDAY NEXT TEN A M FOR CONFERENCE NEXT PRESIDENT PRINCETON SEMINARY REALIZE THIS IS VERY SHORT NOTICE CAN YOU POSSIBLY BE PRESENT PLEASE WIRE COLLECT"

Dr. McEwan wired in return:

"CONTINUED TO HOUSE WITH COLD ORDERED TO CANCEL ENGAGEMENTS FOR THIS WEEK"

Mr. Martin wired in return:

"REGRET ON ACCOUNT OTHER APPOINTMENTS CANNOT MEET FRIDAY PHILADELPHIA"

Chairman Laird reported that he had notified the Administrative Committee of the Trustees that it was the judgment of this Special Committee that, provided no acceptable nomination was presented to the Board in time for a successor to President Stevenson to be elected who could promptly assume the responsibilities of the presidency upon President Stevenson's retirement, it was the responsibility of the Administrative Committee to provide for ad interim administration. Chairman Laird reported that he had received a response from the Administrative Committee that said Committee recognized this responsibility and requested that if at all possible this Special Committee have definite information in the above connection for the Administrative Committee not later than April 13th.

The Minutes of the meeting of December 9th, having been mailed to all the members of the Committee and no corrections having been received, were made the official record of the meeting.

That the records of the Committee might be complete, the secretary reported that after ample time had been given to the members of the Board to reply to the circular letter spread upon the Minutes of December 9th and ordered sent to all the members of the Board of Trustees, the replies from the members of the Board were forwarded to the members of the Committee with the following covering letter.

"Enclosed you will find the letters received in response to our letter of December 10th to our several members of the Board of Trustees of Princeton Seminary. Dr. Mudge and the undersigned have had an opportunity to read these letters and they are now being sent to the remaining members of our Committee for their consideration and for any comment which may be forthcoming.

Please address your letter of comment to the undersigned at the above address. Please be so kind as to observe the following procedure in the forwarding of these letters. They will be sent to Dr. Hutchison with addressed envelopes enclosed that he may forward them to Dr. McEwan; Dr. McEwan to Mr. Paul C. Martin, and Mr. Paul C. Martin to Dr. Robert E. Speer who will please forward them to the undersigned at the above address.



Copies of this letter are being forwarded to Dr. Hutchison, Dr. McEwan, Mr. Martin and Dr. Speer.

In addition to comments on the total impression which these letters make upon your mind, please indicate what you deem likely to be wise as to the further procedure of our Committee."

When responses had been received from the members of the Special Committee, a conference was held at the University Club, Philadelphia, Thursday, January 18th at which the following members of the Special Committee were present, Chairman Dr. Laird, Dr. Mudge, Secretary, and Dr. Hutchison. After conference as far as possible with the other members of the Special Committee, it was the understanding that it seemed unwise to proceed further with the suggestions contained in the circular letter mailed to the members of the Board.

A further understanding was had with Dr. Speer, who was to visit Union Seminary at Richmond, Virginia in the near future, to make inquiries as to available and desirable men associated with the Presbyterian Church in the U.S. and that Dr. Stuart Nye Hutchison make informal approaches to Dr. Ralph Hutchison, President of Washington and Jefferson College, as to his possible availability.

In accordance with the above understandings, Dr. Hutchison made a report on his informal conference with President Hutchison of Washington and Jefferson which was to the general effect that it might be that President Hutchison would be available.

Dr. Speer reported in regard to his impressions of President Lacey and Professor W. T. Thompson of Union Theological Seminary, Richmond, Virginia. A general discussion was then had. Dr. Speer was authorized by the Committee to approach on its behalf President Lacey with the understanding that if Dr. Speer found President Lacey willing to have his name presented to the Board of Trustees of Princeton Seminary, the Committee was prepared to nominate him and do all possible to secure his unanimous election.

The Committee adjourned to reassemble upon the reception by Chairman Laird of a report from Dr. Speer on his approach to President Lacey.

Lewis S. Mudge,  
Secretary.

The Special Committee of the Board of Trustees of Princeton Seminary to elect a New President met in accordance with the call of the Chairman at 514 Witherspoon Building, Philadelphia, on Thursday, March 19th, at eleven o'clock.

The meeting was opened with prayer by the Chairman.

The following members were present: Dr. John B. Laird, Chairman, Dr. Lewis S. Mudge, Secretary, and Dr. Robert E. Speer.

The Secretary reported a letter from the office of Mr. Paul C. Martin stating that Mr. Martin was in Bermuda and, therefore, unable to be in attendance. Doctors McEwan and S. N. Hutchison were prevented from attending by the very serious flood conditions in Western Pennsylvania.

The minutes of the last meeting were approved as mailed to the members of the Committee excepting that the last clause of the next to last paragraph on the second page of the minutes was amended to read: "the Committee was prepared to nominate him with every confidence on the part of the Committee that he would be elected."

Dr. Speer reported having conferred in Washington, D.C. with President Lacy of Union Theological Seminary, Virginia, as requested by the Committee and also Dr. Lacy's response at a later date indicating his unwillingness to permit the presentation of his name as our Committee had desired.

Dr. Laird reported concerning letters written and conferences had regarding the availability of President Ralph Hutchison of Washington and Jefferson College as a possible nominee. An extended and careful survey of the whole situation from the standpoint of the Committee was then had and it was agreed that the Chairman should issue a letter to the members of the Committee with regard to the date of the next meeting and the business which might be wisely brought to its attention. In accordance with these directions the Chairman has issued the following letter:

"At the meeting of our Committee held this Thursday morning, March 19th, your Chairman was requested to ascertain from the members of the Committee their pleasure as to the date of the next meeting of our Committee, a meeting which promises to be of great importance. Two dates, either one of which will be convenient for Doctors Laird, Speer and Mudge, are Monday, March 30th, eleven a.m., and Thursday, April 2nd, eleven a.m. Would it not be possible for you to be present on one or other of these dates?

"Please reply at the earliest possible hour that the exact date for the next meeting, whether Monday morning, March 30th or Thursday morning, April 2nd, may be fixed.

"The first business before us will be somewhat extended consideration of the name of President Ralph Hutchison of Washington and Jefferson College as a possible nominee for the presidency. If you find it impossible to be present on either one of the above dates please be so kind as to indicate to the undersigned what would be your attitude toward the nomination of President Ralph Hutchison provided a majority of our Committee was favorable to his nomination."

The Committee then adjourned at 12:45 p.m. to meet at the call of the Chairman.

Lewis S. Mudge  
Secretary.